MEMORIAL

OF THE

FIFTIETH YEAR.

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JONATHAN OSWALD, D. D.

1836-1862.

WM M. BAUM, D. D.

1862-1874.

L. A. GOTWALD, D. D.

1874-1885.

REV. W S. FREAS.

1885.

MEMORIAL

OF THE

FIFTIETH YEAR.

1836 1886

PUBLISHED BY

ST. PAUL'S ENGLISH

EVANGELICAL LUTHERAN CHURCH,

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BIBLE

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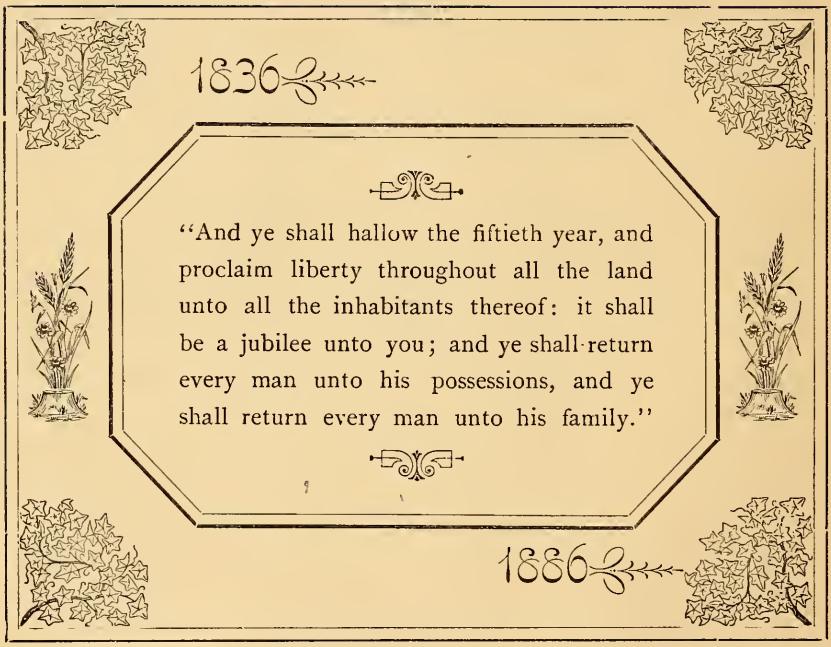
THIS
VOLUME IS
AFFECTIONATELY
DEDICATED TO THE
MEMORY OF OUR PRECIOUS
DEAD--THE BLESSED COMPANY OF
THOSE WHO, HAVING FINISHED THEIR
COURSE IN THE TRIUMPHS OF CHRISTIAN
FAITH, HAVE GONE OUT AND UP
FROM THIS EARTHLY TEMPLE
INTO "THE HOUSE NOT
MADE WITH HANDS
ETERNAL IN
THE HEAV-
ENS."


1836
"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possessions, and ye shall return every man unto his family."
1886

PREFACE.

One of the first suggestions for a proper celebration of the fiftieth year of our existence as a congregation was the publication of a *Memorial Volume*. It was thought such a book might contain the sermons of the pastors delivered during the jubilee, with other interesting matter, and thus become a permanent reminder of the occasion, as well as a sort of historical treasury.

A full record of the past half century would fill many volumes. The present little book makes no pretensions to the dignity of a history, but modestly claims to be only a memento of the delightful services of our Semi-Centennial. Its contents have been chosen with a view of keeping fresh these memories, making accessible many interesting and prominent facts in our history, and stimulating in all the members a deeper love for our Zion. The conviction is entertained that in fifty years to come, the book will be more valuable than now, and that our descendants will prize it as dearly as we now treasure the memories of the fathers.

With devout gratitude to Almighty God for His unfailing goodness to us as a congregation, we humbly and joyfully acknowledge Him as the source of all power, honor, success, and blessing.

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1836.

COPY OF A DOCUMENT PLACED IN THE CORNER-STONE OF THE FIRST CHURCH.

On the 29th day of May, A. D. 1836, Andrew Jackson being President of the United States, Joseph Ritner Governor of Pennsylvania, This Corner-Stone of a temple for the worship of Almighty God after the order of the Evangelical Lutheran Church of North America, was laid.

In the name of the Father, Son and Holy Ghost, one God.

The exercises suitable for the occasion were conducted by several of the clerygymen present. The enterprise was commenced with the hope of extending the Kingdom of Christ, which is built upon the foundation of Apostles and Prophets, Jesus Christ Himself being the Chief Corner-Stone.

BUILDING COMMITTEE.

Charles Weiser, *Chairman,*	George P. Zeigler,
Adam Wert,	C. A. Morris,
Luke Rouss,	Lewis Rosenmiller, *Treasurer.*

BRICKLAYERS.

Daniel Wilhelm, George Odenwalt.

CARPENTERS.

Henry Small, of Joseph, William Straber.

PASTOR.

JONATHAN OSWALD.

CHURCH COUNCIL.

Luke Rouss, *President*,
Adam Wert,
Abraham Forry,
Robert W. Long,
George P. Zeigler, *Treasurer*,
Frederick Baugher,
John Immel,
Benjamin Johnston,
Sec. of the Council.

"The Lord is great in Zion; and he is high above all the people. Let them praise thy great and terrible name; for it is holy." Ps. xcix. 2, 3.

NAMES OF THE ORIGINAL MALE MEMBERS WHO SIGNED THE CONSTITUTION, FEBRUARY 26, 1836.

Luke Rouss,
Charles Weiser,
Benjamin Johnston,
Daniel Kraber,
Adam Wert,
George P. Zeigler,
Frederick Baugher,
John Schultz,
Abraham Forry,
Daniel F. Wilhelm,
Jacob Christine,
John Immel,
Samuel Weiser, Jr.,
John Rouss, Jr.,
Samuel Peters,
George Ropp,
John Richter,
Henry Saxton,
Alexander Immel,
Rhinard Bott,
John Metzel,
Henry Hertzog,
John Kraber, Jr.,
Robert W. Long,
George Geisleman,
Wm. Wolf,
Daniel Immel,
Michael Randolph,
Christian G. Pfahler,
George Odenwalt,
John Rouss, Sr.,
John Rieman,
Frederick Hibner,
Frederick K. Sowers,
Jacob Luginsland,
Christian Hildebrand,
George Horne, of Philip,
Peter Bott,
D. A. Stillinger,
Michael Sower,
Jacob Weiser,
Thomas Metzel,
Daniel P. Weiser,
Jonathan Oswald,
C. A. Morris,
A. Genther,
Jacob Upp, Jr.,
Matthew Tyler,
Lewis Rosenmiller,
Charles Epley,
Daniel Stough,
Benjamin Fry,
Oliver P. Peters,
George Stough,
William Johnston, Sr.,
George Upp, Jr.,
John W. Epley,
John Schwartz,
Conrad Schultz,
David B. Stillinger,
M. J. Gardner,
George Eichelberger,
Benjamin Flory,
Oliver P. Gardner,
Daniel Wagner,
William Rouss,
Jacob Beck, Jr.,
Isaac Schwartz.

NAMES OF CHURCH OFFICERS FOR THE PAST FIFTY YEARS.

ELDERS.

	When elected.			*When elected.*	
Frederick Baugher,	February 28,	1836.	Charles Pfahler,	January 1,	1869.
Jacob Weiser,	"	"	Jacob Eisenhart, M. D.,	"	1873.
Abraham Forry,	"	"	Frederick A. Beck,	"	"
Adam Wert,	"	"	Samuel Owen,	"	1874.
Dr. Luke Rouse,	"	"	Daniel Kraber,	"	"
G. P. Ziegler,	"	"	Frederick Baugher,	"	1875.
M. J. Gardner,	March 27,	1837.	David Emmett,	"	"
John Rieman,	January 1,	1839.	M. B. Spahr,	"	1876.
John M. Eppley,	"	"	William Smith,	"	"
Christian G. Pfahler,	"	1840.	F. A. Beck,	"	1877.
Charles A. Morris,	"	1841.	Daniel Kraber,	"	"
Daniel Craver (hatter),	"	1842.	Frederick Baugher,	"	1878.
Martin Weigle,	"	1844.	David Emmett,	"	"
Daniel Craver,	"	1845.	M. B. Spahr,	"	1879.
Henry Hertzog,	"	"	Wm. R. Stouch,	"	"
Daniel Wagner,	"	1846.	Charles S. Weiser,	"	"
Daniel Kraber,	"	1847.	Daniel Kraber,	"	1880.
Daniel Immel,	"	"	Frederick Baugher,	"	"
Jacob Drexler,	"	1848.	Daniel Emmett,	"	1881.
William Small,	"	"	M. B. Spahr,	"	"
Alexander Lehr,	"	1850.	Chas. S. Weiser,	"	1882.
James Devers,	"	"	Frederick A. Beck,	"	"
Philip Frank,	"	1854.	Jere Carl,	"	1883.
David Emmett,	"	"	Wm. Froelich,	"	"
Jeremiah Cullison,	"	1857.	David Emmett,	"	1884.
James Devers,	"	1858.	J. B. Oswald,	"	"
Nathaniel Weigle,	"	"	Wm. Froelich,	"	"
William H. Albright,	"	1860.	Jere Carl,	"	"
Henry Ebert,	"	1861.	Arthur King,	"	1885.
Isaac B. Kepner,	"	"	F. A. Beck,	"	"
William Smith,	"	1863.	Jere Carl,	"	1886.
George H. Maish,	"	1866.	Wm. Froelich,	"	"
M. B. Spahr,	"	1869.			

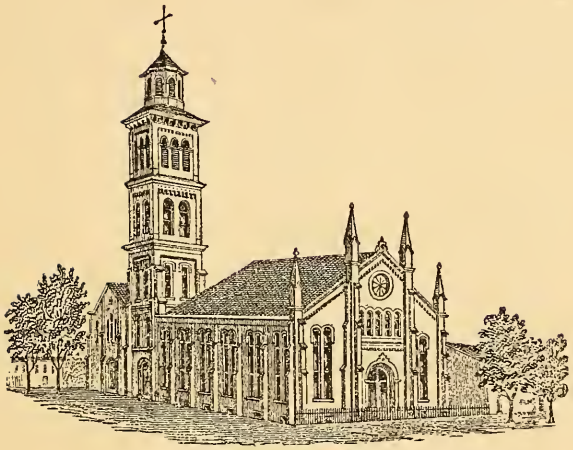
DEACONS.

	When elected			*When elected.*	
Robert W. Long,	February 28,	1836.	George W. Neff,	January 1,	1870.
John Immel,	"	"	Arthur King,	"	1871.
Michael Peters,	January 1,	1839.	S. J. Rouse, M. D.,	"	1872.
Daniel Immel,	"	1840.	S. B. Gensler,	"	"
William Small,	"	1843.	Henry C. Smyser,	"	1873.
Jacob Drexler,	"	1844.	Albert W. Immel,	"	"
James Devers,	"	1845.	Martin H. Weiser,	"	1874.
Philip Frank,	"	1846.	Arthur King,	"	"
Alexander Lehr,	"	1847.	Silas H. Forry, Esq.,	"	1875.
Jeremiah Cullison,	"	1848.	David Ziegler,	"	"
Charles Pfahler,	"	1849.	Albert Immel,	"	1876.
William Smith,	"	1850.	Henry C. Smyser,	"	"
William Craver,	"	1851.	Arthur King,	"	1877.
David Emmett,	"	1852.	M. H. Weiser,	"	"
Martin Weiser,	"	1853.	David Ziegler,	"	1878.
J. Geo. Eisenhart,	"	1854.	P. S. Boose,	"	"
Nathaniel Weigle,	"	1855.	S. B. Gensler,	"	1879.
Jacob Bastress,	"	1857.	H. C. Smyser,	"	"
Wm. H. Albright,	"	1858.	Arthur King,	"	1880.
Wm. M. Weiser,	"	1860.	M. H. Weiser,	"	"
Charles W. Neff,	"	1861.	P. S. Boose,	"	1881.
John Zeller,	"	1862.	Wm. Small, Jr.,	"	"
M. B. Spahr,	"	1864.	Horace Smith,	"	1882.
J. M. Hammel,	"	"	H. C. Smyser,	"	"
Martin L. Weigle,	"	"	J. B. Sprenkle,	"	1883.
Charles Schnable,	"	1865.	W. H. Miller,	"	"
Peter S. Boose,	"	1866.	Wm. Small, Jr.,	"	1884.
Charles W. Weigle,	"	1867.	J. W. Eyster,	"	"
Wm. L. Plymire,	"	"	J. B. Sprenkle,	"	"
Josiah W. Neff,	"	1868.	W. H. Miller,	"	"
Frederick A. Beck,	"	"	G. Walter Spahr,	"	1885.
Chas. S. Weiser,	"	1869.	Geo. E. Neff, Esq.,	"	"
Samuel H. Spangler,	January 1,	"	J. B. Sprenkle,	"	1886.
John M. Hammel,	"	"	W. H. Miller,	"	"
Emanuel Bowman,	August 11,	"			

SOME WAYMARKS IN OUR HISTORY.

"*Remember the days of old.*"—Deut. xxxii. 7.

First meeting for organization,	Feb. 18, 1836.
First Trustees appointed and Constitution adopted and signed,	Feb. 26, 1836.
First Council elected,	Feb. 28, 1836.
Corner-stone of first church edifice laid,	May 29, 1836.
Sabbath-school organized,	Nov. 1836.
First church dedicated (cost, $7074.48),	June 11, 1837.
Charter granted (by Gov. David R. Porter),	May 23, 1839.
Parsonage purchased (N. W. cor. George and King streets),	Jan. 20, 1842.
First organ secured (cost, $816.00),	Dec. 9, 1857.
Church remodeled,	June, 1858.
Rev. Jonathan Oswald, D. D., resigned,	Nov. 27, 1861.
Present parsonage purchased,	Dec. 11, 1861.
Rev. Wm. M. Baum, D. D., began his ministry,	Jan. 1, 1862.
Decision to rebuild,	June 3, 1868.
Last service in old church,	April 4, 1869.
Corner-stone of new edifice laid,	June 12, 1869.
Chapel dedicated,	Jan. 9, 1870.
Bell presented by David Emmett (weight, 3056 pounds; cost, $1400),	Dec. 25, 1870.
Church proper dedicated (cost, $62,000),	Mar. 12, 1871.
Dr. Baum's farewell sermon,	Feb. 22, 1874.
Rev. L. A. Gotwald, D. D. took charge,	April 1, 1874.
Parsonage damaged by fire,	Oct. 13, 1880.
Parsonage enlarged (work begun),	Nov., 1880.
New organ introduced (cost, $3600.00),	Aug. 17, 1882.
Church repainted (as at present)	Oct., 1883.
Dr. Gotwald's last sermon,	Nov. 28, 1885.
Rev. W. S. Freas, present pastor, took charge,	Dec. 15, 1885.



1886.

The present church edifice was erected in 1869–1871. The following names will always be connected with this new temple, as those by whose wisdom, care, devotion, and toil, the work was brought to such successful completion.

BUILDING COMMITTEE.

Daniel Kraber, Wm. Smith, David Emmett,
Geo. W. Ilgenfritz, M. B. Spahr.

ARCHITECT.

S. D. Button, Philadelphia.

BUILDER.

Nathaniel Weigle.

PAINTER.

Geo. S. Frey.

FOUNDATION AND BRICK WORK.

Peter McGuigan, Samuel Kochenour.

PLASTERING AND STUCCO WORK.

M. L. Weigle, J. Slonaker.

FRESCOING AND GLAZING.
J. & G. H. Gibson.

ROOFING AND SLATING.
J. S. Bailey.

TINNING AND SPOUTING.
Alex. Wantz.

GAS-FITTING.
Small & Hildebrand.

REFLECTORS.
A. Gartman.

ACTION OF THE CONGREGATION AND COUNCIL ON THE OBSERVANCE OF THE FIFTIETH YEAR.

At a congregational meeting held January 1st, 1886, it was

Resolved, That this congregation properly celebrate the close of its first half century, and refer the manner and matter of such observance to the Council.

Accordingly the latter body, at their meeting held January 14, 1886, chose May 29th as a suitable time for beginning the services of the Jubilee, and appointed a Committee who should have general charge and supervision of the whole matter. The day selected was appropriate, because it was the fiftieth anniversary of the laying of the corner-stone of the first church. The series of services held, including the publication of this Memorial Volume, filled the programme mapped out by the Committee of Arrangements.

JUBILEE COMMITTEES.

The services of the Jubilee were in charge of the following Committees, to whom is largely owing the success and pleasure of the various meetings:

GENERAL COMMITTEE.

Rev. Wm. S. Freas, Pastor, Arthur King, Fred'k. A. Beck, J. P. B. Oswald, J. B. Sprenkle.

ORGAN RECITAL.

G. Walter Spahr, Geo. E. Neff, O. W. Miller, H. C. Smyser, Miss Anna M. Small, Mrs. Arthur King, Miss Ettie B. Weigle.

HISTORICAL SERVICE.

Jere Carl, W. R. Stouch, Wm. Small, Dr. C. A. Eisenhart, Mrs. Wm. Smith, Miss Lydia G. Kraber, Mrs. K. L. Eisenhart, Mrs. Matthew Tyler.

FRATERNAL MEETING WITH THE REFORMED.

Wm. Froelich, J. W. Eyster, M. B. Spahr, J. G. Eisenhart, Mrs. Albert Smyser, Mrs. Dr. J. Hay, Mrs. Dr. S. J. Rouse, Mrs. B. C. Pentz, Mrs. J. B. Oswald.

CONGREGATIONAL SOCIAL.

Wm. Small, S. B. Gensler, N. C. May, Chas. Allen, Samuel A. Schroff, Mrs. M. B. Spahr, Mrs. G. W. Ilgenfritz, Mrs. N. J. Deininger, Mrs. N. Weigle, Mrs. Jere Carl, Mrs. S. H. Forry, Mrs. D. Emmett, Mrs. L. L. Eberly.

SABBATH-SCHOOL SERVICE.

Wm. H. Miller, R. H. Buttorf, L. T. Deininger, C. E. Eisenhart, Mrs. J. Immel, Miss Emma Devers, Miss Lottie Weigle, Miss Minnie Owen, Miss Fanny Beck.

MISSIONARY MEETING.

Chas. S. Weiser, D. Emmett, Mrs. W. S. Freas, Mrs. Jacob Bastress, Miss Theo. Weiser, Miss Ettie Eisenhart, Miss Callie Fisher, Miss Maud Eberly.

MEMORIAL SERVICE.

Jere Carl, Wm. Smith, S. H. Forry, S. M. Eisenhart, E. K. Ziegler, Albert Immel, Mrs. C. A. Eisenhart, Mrs. D. K. Gotwald, Miss Sarah Kraber, Mrs. Geo. W. Sample.

FINANCES.

J. B. Oswald, J. B. Sprenkle.

DECORATIONS.

Dr. C. A. Eisenhart, Wm. Straber, H. J. Berg, Geo. B. Kraber, W. H. Froelich, M. H. Weiser, Rex M. Stouch, A. N. Stecher, Albert Baylor.

Misses Emma J. Devers, Clara A. Pfahler, Lizzie C. Weigle, Bertha Small, Callie Fisher, Anna S. Weakley, Fannie E. Boose, Lizzie K. King, Nellie Hay.

PROGRAMME OF SEMI-CENTENNIAL OBSERVANCES.

"The Year of Jubilee is Come."

Jubilee Exercises

—OF—

St. Paul's Ev. Lutheran Church,

—FROM—

May 28th to June 6th, 1886.

FRIDAY EVENING,

May 28th, 7:30 o'clock.

Grand Organ Recital

—AND—

VOCAL CONCERT.

MR. D. D. WOOD, of Philadelphia, Penn'a,
Organ Soloist.

Mr. O. W. Miller,
Mrs. L. V. Leids,
Miss Annie E. Hoffman,
Mr. J. R. Strawbridge,
Miss Anna M. Small,
Mrs. J. J. Frick,
Mrs. John I. Benninger,
Mr. Jere Horton,
Mr. John A. Erwin,
Miss Mary R. Small.

SATURDAY EVENING,

May 29th, 7:30 o'clock.

Historical Services.

MUSIC:—Instrumental and Vocal.

ADDRESSES BY

REV. H. L. BAUGHER, D. D., Penn'a College, Gettysburg, Pa.

REV. C. A. HAY, D. D., Theological Seminary, Gettysburg, Pa.

This day commemorates the laying of the corner-stone of the first church fifty years ago. Models of the old and new churches will be seen on the platform.

Sabbath Services, May 30th.

9 A. M.—Devotional Meeting in Lecture Room.

10 A. M.—Sermon by REV. J. OSWALD, D. D., "*The Church's Origin.*"
Address by REV. C. A. HAY, D. D.

1:15 P. M.—Sabbath School.

6 P. M.—Sermon by REV. W. M. BAUM, D. D., Philadelphia, Pa.
"*The Unity and Continuity of Christian Work.*"

MONDAY EVENING.

May 31st, 7:30 o'clock.

FRATERNAL MEETING WITH THE REFORMED CONGREGATIONS.

ADDRESSES BY

REV. L. A. GOTWALD, D. D., Springfield, Ohio.

REV. J. O. MILLER, D. D., Trinity Reformed.

REV. AARON SPANGLER, Zion's Reformed.

REV. F. J. SAUERBER, Heidelberg Reformed.

Tuesday Evening.

June 1st, 7:30 o'clock.

CONGREGATIONAL REUNION

—AND—

SOCIAL.

WEDNESDAY EVENING,

June 2d, 7 o'clock.

SABBATH SCHOOL JUBILEE.

Addresses by

REV. WM. M. BAUM, D. D., REV. L. A. GOTWALD, D. D.,
REV. J. CROLL BAUM, REV. W. M. BAUM, JR., and others.

Baptism of Children.

THURSDAY EVENING,

June 3d, 7:30 o'clock.

MISSIONARY SERVICE.

Addresses by

REV. C. S. ALBERT, Pres. Board of Home Missions, Baltimore, Md.
"*Fifty Years of Mission Service.*"
REV. J. C. ZIMMERMAN, Secretary of Board of Church Extension.
"*Church Extension as related to Missions.*"
MRS. JOEL SWARTZ, - - Gettysburg, Penn'a.
"*The Mission Work of Lutheran Women.*"

FRIDAY EVENING,

June 4th, 7:30 o'clock.

MEMORIAL SERVICE.

Addresses by

REV. WM. M. BAUM, D. D. REV. L. A. GOTWALD, D. D.
REV. W. S. FREAS.

Sabbath Services, June 6th.

9 A. M.—Devotional Meeting in Lecture Room.
10 A. M.—Sermon by Rev. L. A. GOTWALD, D. D., Springfield, Ohio.
"*The Measurement of a Bygone Ministry.*"
1:15 P. M —Sabbath School.
6 P. M.—Sermon by REV. W. S. FREAS.
"*The Years to Come.*"

THE SEMI-CENTENNIAL SERVICES.

The observance of the Semi-Centennial commenced, according to the programme published, on Friday evening, with an organ recital and concert. Fully eleven hundred people were crowded into the church and listened to the music. Such an entertainment as this was must always be elevating, wholesome, and good. The blind organist of St. Stephen's, Philadelphia, and the various singers rendered some of the most magnificent music the church walls ever echoed.

At the historical services on Saturday evening, May 29th, the church was crowded. From beginning to end the exercises were a delight. Music, addresses, decorations, electric lighting, and the spirit of the hour combined to make this a memorable evening in the feast of fat things it so worthily introduced. This day commemorated the laying of the corner-stone of the first church edifice, fifty years before. The speakers, Dr. H. L. Baugher and Dr. C. A. Hay, without any fulsome eulogy, presented in a manly and fair array the reasons for gratitude to God on the part of St. Paul's congregation, and interesting facts in the history of fifty years.

Of the Sabbath services following, it will be sufficient to say that no more precious Holy Day was ever enjoyed by the congregation. The 9 a. m. prayer-meeting was most tender and impressive. At 10 o'clock the church was thronged, the pastor and people of the mother church worshiping with us, their church being closed. The multitude listened with peculiar pleasure and profit to the interesting words of the venerable first pastor, Rev. Jonathan Oswald, D. D. Trembling under the weight of eighty years, leaning on the head of his staff, with eyes undimmed and

natural force unabated, his presence on the platform, itself a sermon, was a sight pleasant to look upon, and full of tender instruction for the young. The Sabbath-school service was unique and delightful, even above the always blessed meetings of the youth of the church on such occasions. The speeches by Drs. Baum and Gotwald, and Revs. J. Croll Baum and Wm. M. Baum, Jr., and Charles Baum, M. D., were cheering, varied, spicy, instructive, often touching, always enjoyable, and at this meeting the Lord was evidently present to bless. The evening service was, like the morning, precious and memorable. The second pastor, Dr. Wm. M. Baum, had as an audience fully eight hundred people, and in the sweet twilight discoursed with old-time vigor and unction of the solemn things of the kingdom of Heaven. Holy! Holy! Sabbath Day, foretaste of the day of eternal rest.

On Monday evening, the fraternal meeting with the Reformed churches was held. It was arranged for in response to the following resolution of the Council adopted nearly fifty years ago, out of gratitude for the use of the Reformed church and chapel:

"*Resolved*, That we shall, at all times, hold ourselves under obligations to reciprocate this kindness of the Reformed church to the utmost of our power, and that it be impressed on the minds of all our members never to forget the generosity and disinterestedness which has thus been shown us."

No lover of "the Church" in its wide meaning could but rejoice at what was seen and heard. In a calm, loving, and peculiarly happy address, Dr. Gotwald welcomed the Reformed pastors and members present. In impressive, fraternal, able, and appreciative words, Rev. J. O. Miller, D. D., and Rev. F. J. Sauerber responded. The rich and delightful music was principally by the choir of Trinity Reformed congregation. From all the speeches the fact was made clear and impressive that the Lutheran and Reformed Churches were twin sisters of the Reformation,

and ought never to be other than harmonious and friendly in their relations to one another.

On Tuesday evening was the congregational social. It is but truth to say, the congregation never held another such re-union. The evening was most delightful, the people were in the greatest good humor, the speeches were the essence of wit and fun, and the music—what could be heard above the delightful hum of happy men, women, and children —was most enjoyable, the ice cream was of the coldest, the good feeling of the warmest, and the cake was a sweet and tasteful testimonial to the skill of the good housewives of St. Paul's. If any there failed to get their share of enjoyment out of the evening, it was all their own fault, because the very spirit of good-fellowship was present among the people.

Wednesday evening was Sabbath-school night, and the little ones had their time for attention and addresses. The speeches were by Drs. Baum and Gotwald, and Revs. J. Croll Baum and Wm. M. Baum, Jr. A letter from Rev. George D. Gotwald was read, and the following children were baptized: James Jacob Devers, George Lewis Miller, Norman Levi Greiman, Edna Viola Eisenhart, and Raymond Freas, the latter by Rev. Dr. Baum. The evening was one to be remembered long, and looked back to with pleasure.

The missionary service was held on Thursday evening. The addresses of Rev. Chas. S. Albert, Rev. J. C. Zimmerman, and Mrs. Joel Swartz, were earnest, timely, and able. Rev. Albert began with a forcible and eloquent address on "Fifty Years of Mission Service." Rev. Zimmerman followed with a spicy and clear presentation of the relations between Church Extension and Missions, and, to make the union permanent and loving, he proceeded publicly to marry the two branches of the Church's home work. Mrs. Swartz, in a thoughtful and valuable paper, sketched "The Mission Work of Lutheran Women," past, present, and to come.

A song by Miss Mary Oswald, reports from the Woman's Missionary Society by Miss Lydia G. Kraber, and from the Girls' Mission Band by Miss Maud Ebeily, with the reading of a letter from Rev. J. A. M. Ziegler, of Nevada, Iowa, closed up the evening service.

The Memorial service on Friday evening was the last week-day observance of the Jubilee. Upon the platform and around the altar railing were ranged pictures of some of the fathers of the church. Gathered in the congregation were their living descendants, while seated behind the pulpit were the men who ministered to them in life, cheered and comforted them in the hour of death, and committed their bodies to the rest and hope of the Christian's grave. Tenderly, lovingly, appreciatively, they talked of the many who had finished their course. In all probability a congregation of six hundred souls have passed up during the fifty years from the church of earth to the church of the first born in the kingdom, and are now keeping an eternal Jubilee in the heavens. Many burdened hearts and sad spirits were in the church this night, and whilst they listened were lifted up to fellowship with the dead and their Lord and Saviour Jesus Christ.

The last Sabbath of the feast dawned calm and beautiful. The morning prayer-meeting was a blessed preparation for the solemnities of the Lord's house. Every seat was full, and even the aisles were partially occupied by the eager people. In solemn, faithful, weighty words, the former pastor, Rev. L. A. Gotwald, D. D., discoursed to the people among whom, until recently, he had gone preaching the Gospel and breaking the Bread of Life. He occupied himself with calmly measuring his ministry of twelve years among the people, not only by what he accomplished, but by the mistakes of himself and the people, as well as by the successes achieved by both. He paid noble and generous tribute to the faithful labors of those who preceded him, and asked lovingly for

favor and support to his successor. The Sabbath-school hour again furnished opportunity for making lasting impressions on the young. The Superintendent, Mr. Arthur King, began the exercises with an address so full of feeling and impressive thought, the school was moved. One by one the pastors followed, beginning with Dr. Baum. The pastor in charge made note of the fact that thirty-three years before he was a scholar in the infant school, of which Dr. Baum was then pastor. The evening service was the last of the Jubilee, and again a deeply interested people thronged the Lord's house. The sermon was by the pastor, on "The Years to Come." His time was occupied in setting forth the preparation of the congregation for the future, the opportunities and possibilities before the church, and in pointing out how hopes were to be realized, and possibilities made achievements. Dr. Baum read a friendly letter from Rev. S. B. Barnitz, and made a few remarks of farewell, and then, with the familiar hymn "Blest be the tie that binds," ringing in their ears, and the benediction by Dr. Baum, the great congregation left the house of God. The feast of the fiftieth year was ended, and reluctantly the people bade adieu to the old pastors. When the Centennial comes, doubtless all the pastors living now will be among adoring worshipers in the Temple not made with hands, high priests unto God forevermore.

"We all within our graves shall sleep,
A hundred years to come;
No living soul for us will weep,
A hundred years to come,
But other men our land will till,
And others then our streets will fill,
And other birds will sing as gay,
And bright the sun shine as to-day,
A hundred years to come."

SERMON BY REV. JONATHAN OSWALD, D. D.

"Hitherto hath the Lord helped us." 1 *Sam.* vii. 12.

"Alleluia: for the Lord God omnipotent reigneth." *Rev.* xix. 6.

FRIENDS, MEN, AND BRETHREN: This is the Semi-Centennial of St. Paul's English Evangelical Lutheran Church in York, Pa. The older Evangelical Protestant churches in our town, preceded us by many years, and whether we have been worthy co-laborers with them in the Master's vineyard or not, we commit to their impartial and friendly decision. We think that "the Lord hath done great things for us, whereof we are glad" this day, and have much reason to rejoice; and, moreover, it is manifestly true also that "they that sow in tears shall reap in joy," and "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

I was repeatedly requested and solicited to speak on this interesting and important occasion—interesting to the members of this congregation—interesting and important to all intelligent Lutherans in this community, indeed both here and elsewhere, since it is not only commemorative of that which the fathers here have wrought, but also of an era in our own branch of the Christian Church in this place, or intimately allied with it, *i. e.*, closely connected with the time when it was decided whether we should have a respectable future here, or perhaps any future at all worthy of the great name of the Lutheran church. I, at all events, am thankful and glad this day, that I remained in this town and fought it out on the line of duty, not only for one, but for many years, so that when our great High Priest shall come and wave his consecrating hand over Nature's length and breadth, this shall not only constitute a part of the territory of

which it is said "I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it," but the arena also of joyful memories of duty done, of contest and of victory.

The Lutherans in Pennsylvania are generally Germanic in origin, and inasmuch as the language of the country is English we must needs also ultimately become an English speaking church, or utterly fail ecclesiastically in this western land.

Not to dwell particularly on our Lutheran church or congregations in other portions of our common country, suffice it to say, they have all had their season of transition from some language to the English like ourselves, or they have it now, or may expect to have it in the future sooner or later, or perish. But the way of all is now made plain and comparatively easy by the example of those who have gone before them, by the experience and success of the Lutherans of the Eastern and older states.

We might say that every denomination, or perhaps rather every church, has her peculiar battle, and if faithful, her distinctive victory. Our conflict or battle then fought was a Lutheran Pennsylvania linguistic contest. But inasmuch as Lutherans never persecute unto death, no blood was shed, yet was our Ark sometimes so shaken that there was room for apprehending the gravest results. But we nevertheless worked on hoping for the best, although we sometimes asked the question, "will our Lutheran church have a future, not only in Pennsylvania but in America?" It was a time that tried men's souls who understood their position. For purely English speaking churches the way appeared unobstructed. They had seemingly only to go up and possess the land; but clouds and darkness rested on our way, protesting voices were heard all around us, and obstructing elements filled our path before us with unceasing contest or battle.

The era of transition from the German to the English language was a

great trial to many of our Lutherans in Pennsylvania. Not to the truly enlightened indeed, who knew something of the glory of their ancestry, whether national, intellectual, literary, ecclesiastical or even military. In our history (not to the exclusion of others indeed) the true church of Jesus Christ may be clearly traced, by the separation from the world of many of our members, by the holiness of our ministers and faithful ones, by the glory of our principles, by their blood shed rather than abjure their precious faith, and by their bones also which bleached on or were buried in many a battle-field, thus bequeathing to us, their unworthy but honored successors, our blood-bought privileges. The long and bloody wars which the Teuton Protestants (chiefly Lutheran) were obliged to wage, for the noble purpose of rescuing the Protestants of the German empire from the tyranny of the Catholic house of Austria, were terrible and desolating to the Fatherland. The battles which they fought were most sanguinary. At Lutzen, Nov. 16, 1634, where Gustavus Adolphus, the great Lutheran King and General, fell in the moment of victory, it is said whole regiments, which, kneeling down sang praises to God in the morning, lay dead and silent in the evening, on the field where they fought during the day. The victories they achieved over the enemies of Protestantism, were great and the results lasting and most glorious.

The transition period before referred to was also not very trying to very ignorant Lutherans in this State, for such neither understood nor cared for any of these things. But we may readily imagine it was far otherwise with the bigoted, who, having read the words in the German version of the sacred Scriptures "Adam wo bist du?" concluded hence that the language of the Almighty Himself was German, and therefore a language not to be lightly esteemed or abandoned under any circumstances. To the semi-intelligent or half Americanized in language, the trial was great also; and for a time losses were considerable, especially in our older cities

and settlements which were first affected by the change of language, and rendered still more disastrous by the mistaken policy of some of our predecessors in refusing English preaching, and also by the fear which silly or unwise Lutherans entertained, lest by their adherence to their paternal church, they should be confounded or classified with the "Dumb Dutch;" not knowing that Lutherans, in native talent, thorough education, and high civilization are second to none, and that they are of many nationalities and languages. Some of them indeed are Dutch, multitudes are German, French, Swedes, Finns, Danes, Russians, Norwegians, Hungarians, Indian, and Negro, etc., and many of them have preaching in no other language but the English. But if we have lost members in some places in this state and country, so have other denominations also suffered losses; and besides we have had our gains, so that we have no reason to complain in this particular; especially as the troublesome Anglo-Germanic contest is past in this part of our vineyard, and our progress is now rapidly onward and upward, and all around us know, that genuine Lutherans the world over, whatever their language, are on the side of neither the Pope, the Turk, nor the devil, but are for God and His Christ. Some persons of whom we should have expected better things were scandalously ignorant of us in this country, even in our day: of this I can bear witness. But there has been an improvement recently in this respect. Men will learn, but it is wonderful how slowly they advance in knowledge. Luther shook the world, and especially the continent of Europe; and yet my own great-grandfather when travelling in the old country, came to a Catholic village, and it was rumored abroad that a Lutheran had visited their place, and the people flocked together to see a Lutheran, having been informed that Lutherans grew and carried tails like any other beast.

I was asked to speak on this occasion. My request, however, was that I be excused and that others occupy your precious time. But my request

was refused. The reasons assigned for this refusal were, first, That it would be no Semi-Centennial unless I was heard from, and secondly, That I knew more about the history of this church than any one else.

Now the first reason is founded on a mistaken idea, for I assure my friends that fifty years constitute half a century whether I am heard from or not. The second reason I will not ignore, inasmuch as those who might have known as much or more than I know on this subject, have passed away from earth, and as I hope have gone up from this tent of Israel to the habitation of the ransomed and blood-washed hosts. But the fact of my knowing more of the history of this church than any one now living, is the grand reason of my wishing to keep silent. Not that I am ashamed of the history of this church; far from it, there is nothing in it to be ashamed of, but much to admire. Nevertheless I would rather be silent, inasmuch as my speaking might on the one hand prove an offense to some, and on the other some might construe it into boasting—a thing I both despise and hate.

As respects my purely theological training, it is sufficient to say in this place that Rev. B. Kurtz taught me Theology for about one year in Hagerstown, Md., my native State. Afterwards I read privately at home for about six months, and then finished my theological studies after a three years' course in the Seminary at Gettysburg. Yet in more than half a century spent in studies largely Biblical, I have not advanced far beyond my mother's theological teaching, except in some specialties and technicalities, seldom used except occasionally in company with theological friends and peers.

In the summer of 1829, the year of my graduation at Gettysburg, I came to York to take charge of the English portion of Christ's Lutheran Church, as the assistant and the associate of Dr. J. G. Schmucker, who preached in the German language, and who was one of the ablest and

most advanced Evangelical preachers in his day and generation, and whose body I committed to the earth in 1854 in the hope of a glorious resurrection.

How nearly I was connected, in time, with the transition era in our Lutheran Church from the German to the English language, I may be permitted by an incident to show. The handsomest (as I thought in my boyhood) man I ever saw, or according to my ideal of manly beauty I ever expect to see prior to the resurrection of the just, and for whose very early death, I witnessed the shedding of bitter tears, appointed English preaching in his large church on a certain occasion, and when he came to fill his appointment, found the door locked, and turned away only saying: "Beware that the door of heaven be not shut for thee also some day." This happened west of the South Mountain, about sixty miles from this place. When I came east of the mountain some fourteen or sixteen years afterwards, I was the first Lutheran minister called to an English charge in Pennsylvania, west of the Susquehanna, and at a very small salary. After defraying the expenses of my education, and also aiding in the manumission of some slaves, who in part belonged to me, I had but little left. But salary, much or little, neither perplexed nor annoyed me in the least degree. I expected that I would always have a sufficiency for my wants and hitherto I have never been disappointed. My views and principles were clearly and freely expressed to a venerable man in a country congregation in which my services were solicited. He said that they were accustomed to give the preacher so much (stating the sum) yearly. I answered that I cared nothing about that, that if I should be pleased with them and they were satisfied with me, they would support me also, and if not, we would better part.

During my somewhat protracted ministry my salary was meagre, my perquisites small in amount. I certainly presented three dollars to those

more needy than myself for every one dollar which I received as a gift. Nevertheless I met all my obligations; I wronged no man. As now, I owed no man anything but love. I tried to practice that which I preached, in things financial and temporal as well as in things spiritual and eternal. "How shall I proceed or conduct myself as a stranger in this place, that I may be successful in my calling?" a young man inquired of me many years ago. I replied, "Keep your tongue in subjection and pay your debts." He followed the advice and success attended him. How it happened that I prospered as well as I did, with my small salary, I scarcely know, except that there was a Providence in it, and I may have been intended to build up Lutheranism in York, which was at that time beginning to show signs of decay, or perhaps rather of disintegration, on account of language. The anglicized Lutherans of York were all scattered or scattering. But they all returned when they had English preaching of their own. There was not one missing so far as my information extended. This is an interesting fact which redounds to the honor of the Lutherans of York of that day. I have no recollection just now of any who were fully identified with us and who during my pastorate permanently left us, but I do know that some of the most useful members here at present may have been looked for and expected elsewhere.

After the church election of 1835, I informed Dr. Schmucker that I would build a new church, to which he assented. Without this my coming to York would have appeared, and would indeed have been a vain thing. Yet as a man of large experience, he might have, and perhaps did, regard my intention and utterance as futile. But friends of the enterprise arose, and thus our thought and our effort were crowned with success. But our thought, our intention, our friends, and our labors would have availed nothing except for a favoring Providence. As we

succeeded, and as there is no such thing as chance, our success must have been according to a Providential arrangement, for certain it is that not a hair falls from an old man's head, nor a tear from an infant's eye, that is not under the surveillance of Christ, who wields the mightiest and controls the weakest things to promote His own wise and gracious purposes.

When I came to York, fifty-six years ago the coming summer, for one year only, I was visited about the close of the year by several gentlemen with the request or call to remain another year, and I consented. I was waited on by a delegation at the end of the second year for the same purpose, and I again consented to remain, and the same thing occurred for the third time, and I refused to remain any longer, and yet after further and earnest solicitation by other equally responsible parties, and an offer of an increase of salary, I again consented to remain at York for the third time.

Thus it appears I had one call to *come* to York before I left Gettysburg (the promise I certainly had), or soon after I left and reached home in Maryland, and four successively when I was here, not to come but to *remain* in York, as assistant pastor in Christ's church, and all the five calls in less than four years. Surely it was no wonder I *came* to this place when called, and still less wonder that I *remained* in the same place after such repeated solicitations or calls, and so it happened that when the "adversaries" endeavored to shut me out they failed, and lo "a great door and effectual was opened unto me," and I continued in this town and labored, until in the progress of years I became so enfeebled by disease, induced somewhat perhaps by work and exposure, that it would have been unwise, inexpedient, and wrong in me to attempt a removal and impose myself on others, and as there was no necessity for it, I was glad to tarry and rest until now, and will be until I enter that better rest which "remaineth for the people of God."

When I came to this place, I was like the son of David who was destined to build the temple, "young and tender," and without experience also. But as my lot was cast among a diversified people, some of whom were good, kind, considerate, and upright, and some were neither, I soon acquired the necessary experience, and advanced in knowledge, notwithstanding the adverse opinion of one (not a Lutheran) who frequented our services, that I was a clever but a very stupid man. Of course I was not offended. I quarrelled with no one. I led a peaceable life. I was only learning, acquiring experience, growing in knowledge of men and things and I knew that the man entertained a secret respect for me, for unfortunate as he was in speech in conversation with many others, I never knew him but once to have occasion to choke off a brief but profane expletive in my presence.

Some may be ready to conclude from the preceding that it was no wonder I remained in York so long, as there was no opposition to me of any consequence, but only solicitations or calls to remain year after year. But wait, when the determined or set time for my ecclesiastical decapitation in York had fully come, I had opposition enough to satisfy any reasonable man who might covet that sort of thing—opposition unexpected, secret, high-handed, earnest, and the most undignified and utterly unworthy of any people bearing the Christian name. Some years ago I read that formerly the heathen of Madagascar persecuted the Christian converts in their island to death. Their chief or one of their chief complaints against them was that the Christians would not lie; and perhaps I might have received more lenient treatment also from some persons in York fifty years ago, if I could have been induced to engage in quarrels but I would have been ashamed to compromise my Christian character by disputes and wranglings.

I have been informed at different times, and by various parties who

seemed familiar with the fact, that my exclusion from the Lutheran pulpit in this town was all arranged for before I came to York—prior to my first call even. I charge no men or set of men with this crookedness, but will only say that if this report is founded in truth the conduct of those engaged in this business was anything but upright or worthy of a Christian people.

Judging from my surroundings, about one-half of the members of Christ's church would have gone with me when I left, I was told more than half; I was informed that all of the members except twenty-nine of this populous old church voted for me even when they knew that if successful the opposition would take advantage of the charter and ignore my election. Much as I may regret the wrong done to me by some of the old church, yet I love Christ's Lutheran church, the members of which are all so friendly to me now. I took twenty-seven who were in full communion with us when I went out of the old church. But there were some other estimable and useful people who were with us in heart and hand and purse and soon were one with us in all things. "Only preach in the German language also," it was said to me, "and thus and thus would be the result." But I refused, inasmuch as I deemed it inexpedient then, and I still think that it would have been a mistake if I had yielded. You may perhaps wonder at all this, and so have I, especially that the hearts of so many people were inclined to me, and for so many years also, when I am so unworthy, and according to my opportunities have been so unsuccessful in my ministry also. But perhaps you might be more surprised if I should tell you that but for the kind intervention of several real friends who assured the Church Council (not St. Paul's) that they would certainly fail, I would have received another call as temporary pastor to the same church from which I went out more than fifty years ago. It has been said that I am not sufficiently appreciated in this place. My own opinion is

that I am, and perhaps have been, appreciated only too much occasionally.

Those who imagine that when I left Christ's church I met with no opposition in our enterprise, are much mistaken. Many were the difficulties which the fathers and I met with and overcame, the benefits of which you, the children and successors, now enjoy. As for myself, having outlived all or nearly all my earliest co-laborers I am glad to meet and worship with you who stand in their place in this beautiful earthly house, hoping to meet with them and you all in that better house not made with hands eternal in the heavens, and join with the united throng in singing the new song (Rev. v. 9), whose theme is atoning blood, its keynote redeeming love, its harmony the sustained and blended voices of adoring spirits, and the choir the redeemed tenantry of both earth and heaven.

Why the pre-arranged plan before mentioned, for my expulsion from the Lutheran pulpit in York did not wholly succeed I know not, except that God disposes of man's proposals "and God hath chosen the weak things of the world to confound the things which are mighty; and things which are despised, hath God chosen." (1 Cor. i. 28.) With all or nearly all the *official* congregational authorities stirred up and arrayed against me, when I had done nothing to offend, and when not the shadow of a chance for success in an election was extended to me, nor intended to be by the church officials, I at this remote day, without a particle of ill will towards any, cannot otherwise but regard the whole thing as farcical and cowardly. Humanly speaking, it should have met with entire success. But it failed in the most vital point, that is in getting me out of town, and I can imagine no other reason for its failure but that before assigned. However, whatever may have been the intention of those engaged in the matter of my expulsion from the Lutheran pulpit in this town, it all eventuated for good to me personally and what is of immeasurably

greater importance in good for the Lutheran church in this community. I went out of one church it is true but the mistake of my opponents, if they intended my annihilation, was to leave me in York at all, to engage in building up another church of greater glory than the first. St. Paul's now is and has been for some years past the most prominent in the Synod of West Pennsylvania, although its founders were stigmatized in my day as "fippennybit" men, whose enterprise would result in a sheriff's sale. The members of this church are now and for years have been called to worship by the costliest bell in town, instead (as one of our opponents suggested) of being notified by a horn. When the first house had been built and paid for and had accomplished the purpose of its erection, although much enfeebled by disease, my heart was set on the erection of a new church, a house suitable for the times, and did all I could in the way of encouraging the enterprise, especially too as our pastor was not troubled with a foggy brain, and therefore well fitted for the work. I assured my friends that buzzards devoured only the carcasses of the dead, but of active living moving men, never. Of the results of this teaching ye are witnesses this day. Therefore, ye members of St. Paul's, still move forward! If possible be leaders of the host, and not loiterers moving slowly, and falling back in any good word and work. Work the works of God always. "This is the work of God, that ye believe on Him whom he hath sent." Love God who hath "so loved the world that He sent His only begotten Son into the world that whosoever believeth on Him should not perish but have everlasting life," a life enduring as the years of God and bright as heaven. Let God be in all your thoughts—His being, His benevolence, His beneficence, His amazing condescension, His marvellous grace, the preciousness of atoning blood and the excellency and greatness of Christ's salvation. "What are you thinking of?" I once inquired of one of our boys of ten or twelve years,

who was just then crossing the Jordan, and whose countenance indicated deep and solemn thought, and his ready and distinct and to me most satisfactory answer was "I am thinking about God." With such thoughts I imagine Abraham, the father of the faithful, died, and the patriarch Jacob was gathered to his people, and Moses also went up from the heights of Pisgah to the encampment of the angels. With hearts filled with thoughts of God always—God the Father, Son and Holy Ghost—you are safe in life and in death. You have nothing to fear. Let Sodom burn, it is behind you. It is enough that Jerusalem will ever shine before you, and all the thunders, and the voices and the cries of things dissolving and crumbling within and without, cannot overturn the foundation on which you stand, secure as beneath the shadow of the Omnipotence of God.

Ye ministers of the Gospel of our Lord Jesus Christ, Drs. Baum, Gotwald, and Rev. Freas, my successors! Thank God that you are here this day alive and well. You are and have been workmen here who have no reason to be ashamed, workmen whose hands I could lift up in York, as Aaron and Hur held up the hands of Moses at Rephidim, during Israel's contest with the hosts of Amalek. May you yet live long and preach Christ as revealed in the book of God—Christ, a priest at the altar, and a king on His throne—Christ, in the robes of Aaron and in the royalties of David—Christ, the atoning victim, and Christ with many crowns, Lord of lords and King of kings. Be faithful still in contending for the truth of the Gospel. Be faithful in its proclamation. Be in opposition always to all who would overthrow, pervert, modify, undermine, or dishonor the truth, never forgetting that God has made you saints just that you may be servants. In things unimportant, be yielding as the osier before the breeze of summer, but in things essential stand fast as the mighty oak in the wintry storm.

As respects myself, I am old now and full of years, but as God wills that I should live, I am not weary of life. Yet as I have passed my four-score years, where am I? As a Christian, I am standing on the shores of eternal life. The rising, swelling tides of eternity's great sea are threatening to engulf me, and what then? I shall share in the peaceful bed of rest wherein the bodies of God's saints shall sleep out the night whose shadows shall be dispelled by the light of the resurrection morning. And thus I close with the addition of a few lines I wrote several years ago:

Whene'er Thou wilt, then I will go
To Thee, Lord, who hast loved me so,
Up to the New Jerusalem,
And wear the purchased diadem.

Whene'er Thou wilt, I will depart
To Thee, to whom I gave my heart,
The King of kings, the One Supreme,
The Lord who didst my soul redeem.

Whene'er Thou wilt, haste home with me
Where I my great High Priest shall see:
Strike sweeter harp than Miriam bore,
Wear richer robes than Aaron wore.

Whene'er Thou wilt, do me remove
To the abode and courts I love,
To the redeemed and blood-washed throng
With whom Thou art and I belong.

But Jerusalem and heavenly courts,
And gold-paved streets and ransomed hosts,
Cannot delight—cannot afford
Joy like Thy vision, O my Lord.

For it is Christ, yes it is He
Who has redeemed, has ransomed me,
That is my hope, my all, my love,
My heaven on earth, my heaven above.

SERMON BY REV. WM. M. BAUM, D. D.

"He that soweth and he that reapeth may rejoice together." John iv. 36.

Together do we now rejoice. This Christian congregation has completed its first half-century of Christian work. By common impulse and general assent this event is commemorated. It has pleased Almighty God to spare the lives of all who as pastors have sown and reaped upon this field, to mingle in this service, so that we may and do now rejoice together over the already garnered and still ripening harvest.

The husbandman arrogates not unto himself the production of the annual yield, as though by his own labor and watchfulness it had been attained, nor yet does he look for it without the most assiduous care and diligence; so do we the more rejoice together at this festival season to ascribe all praise and thanksgiving unto Him, of whom our blessed Saviour said "*My father is the husbandman,*" for the gracious and abundant blessing bestowed upon the work of our hands, ever remembering that even where Paul preached and Apollos watered, the increase came of God; and as we knew not which should prosper, whether this or that, or whether both should be alike good (Eccl. xi. 6) we may view the past half-century as one unbroken period illustrating most strikingly *the unity and the continuity of Christian work.* The harvest is but one, though the sowers and the reapers may have been many.

The work of God, in all its comprehensiveness and diffusiveness, is after all but one work, and by reason thereof, grasping this unity, philosophy recognizes but one universe. So, likewise, God's plan of working is but one, whether in the past, in the present, or in the future—whether matter or spirit, life or being, be its sphere or object.

Dispensations may and do differ in man's esteem, but this difference is historical rather than fundamental, and is therefore greater in appearance than in reality. As morning, noon, and evening are but parts of the one day, and as infancy, manhood, and age constitute but one life, so creation, redemption, and sanctification are but links of the one great chain of divine procedure. The one omnipotent Creator unfolds first the covenant of works and then the covenant of grace as two pages of the same book of revelation. The religion of the patriarchs, of the Jews, of Christians, is but one religion in its elements, its principles, and its purposes. Unity and continuity are the grand characteristics.

The work transmitted by Christ to Apostles, Martyrs and Reformers, is not in its essence, its agencies or its intentions either a new or disconnected work. The glad song of angels heralding the birth of Bethlehem's babe was but the refrain of that older anthem "*when the morning stars sang together, and all the sons of God shouted for joy.*" (Job xxxviii. 7.) From the beginning of time it has been, and until the end of time it will be, that "one soweth and another reapeth." And under the gracious guidance of the divine Husbandman it transpires from age to age, from dispensation to dispensation, that "he that soweth and he that reapeth may rejoice together."

Each successive pastorate is alike an inheritance and a transmission. In this, for once, we have a genuine apostolic succession. "The present is the child of the past, and the mother of the future." Of one faith and of one purpose we pastors here each received, and we each transferred the entrusted mission as co-workers for the same end. Accepting the trust as from the Lord, using His church as His agents to call us, we have here severally reaped and sown, and now clasp trusting, loving hands, and mingle fraternal salutations as we rejoice together over this Jubilee.

But not for a moment would we limit the sphere of this jubilation to

the narrow circle of the pastorship. The sowing and the reaping were not confined to it, nor can its rejoicing be thus restricted. Into this joy comes the full tide of lay congratulation as a grand chorus of voices sustaining and prolonging the harvest song of this pastoral quartette. Together have we labored upon the same harvest-field, rivaling that to which Israel came of old, "a good land, a land of brooks of water, of fountains and depths, that spring out of valleys and hills; a land of wheat and barley and vines, and fig trees and pomegranates; a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." (Deut. viii. 7–9,) And together is it our privilege and our pleasure now to rejoice. We rejoice in the retrospect—the past has been pleasant and blessed; we rejoice in the present, it is bright and cheerful and abundant; we rejoice in the future, for it is full of hope and of promise. The generous husbandman of the natural harvest field, Boaz-like, extends gifts and greetings to every busy workman around him, so is their welcome upon this festival occasion most cordial and sincere to all who have labored long or little with this church. Nor need we either apology or defense for such a service. It is in harmony with divine appointment in olden time. Principles change not with dispensations or with centuries. The Hebrew economy was pervaded with this spirit of joyousness and commemoration. All manner of instrumental and vocal accompaniments marked their most solemn worship, and annual festivals elicited and sustained their national rejoicings. So also, in our own dispensation is the spirit of joy made specially prominent, and the injunction to rejoice reiterated. True religion exchanges the sackcloth and ashes of an empty Phariseeism for the beauteous robes of Christ's righteousness, and marches with joy and song towards heaven, neither dreading nor anticipating martyrdom at every step.

Our present services have to do with Christian work. For this was this Christian congregation originally organized, and for this continued for half a century. As already so fully and so admirably set forth by the venerable and beloved founder of it, and by others who have traced its beginnings, the intent and purpose of those whose common sympathies, and hopes, and needs drew them together for the building of this congregation, were to secure a place and an opportunity to work for Jesus. There were no personal ambitions to be gratified, no ecclesiastical designs to be attained, no particular dogmas to be defended or assailed, and no struggling policy to be vindicated. There was the one purpose cherished and declared, to teach the unadulterated truth of God's Word as held and proclaimed by the Mother Church of the Reformation.

Without the shadow of concealment on the one hand, or offensive denominational pretense or assertion on the other, this organization took its place by the side of sister churches of its own name and faith, and sought to justify its existence by its record for works of faith and labors of love. During one half of its half century life it enjoyed but a single ministry, unique, blessed, and prosperous. Rejecting with merited disapproval all questionable expedients, however disguised, it placed its firm reliance upon the efficacy of the Word and the Sacraments of the Christian Church, and thus with strong expectation looked up to God for His presence and blessing, and called upon the community to uphold and strengthen its work. Nor was there disappointment. Success, healthy, gradual and steady, rewarded its trust and its efforts, and when Providence made a change of pastors and called a new shepherd to feed the flock, he found that flock strong in members and in influence, thoroughly equipped and organized for effective service, and ready to lead or to follow wherever duty and love pointed the way. The change thus necessitated by Providence was affected with as little jar or friction as could be

imagined. The faithful, loving, and acceptable services of the retiring pastor were appreciated in fullest degree, and will be so remembered as long as a single member who enjoyed them remains here. The comfort and the boast of each succeeding occupant of this coveted position have been that this work had so grand an introduction and so happy a consummation during its first pastorate, and that no new methods or unusual resorts were needed to give it vitality. The work proceeded upon the same lines, and with the same impulses, through each successive pastorate, and may be expected, as without presumption it is supposed it is universally desired, to continue thus for all time to come. Instead of forgetting, or undervaluing, or ignoring the work of the past, it is our privilege and delight to bring it into fullest view, to estimate it at its true value, and thus illustrate anew our Saviour's declaration, that "*he that soweth and he that reapeth may rejoice together.*"

The unity and continuity of Christian work do not, however, obliterate or destroy the peculiarities of successive periods, or the individuality of successive workmen. "*There are diversities of gifts, but the same spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.*" (1 Cor. xii. 4–6.) These diversities are not wanting in the past of this congregation. Each period, whilst standing in historical union with the others, has, nevertheless, its own distinctive characteristics. Each workman, though animated with the same spirit, and aiming at the same results, has his own personal individuality and peculiar adaptations. No one can duplicate another, as no one is the exact counterpart of another.

We have had the Church's origin, its incipiency, its first period, delineated with great vigor and freshness. A glance at its second stage of growth deserves consideration. This was a harvest season in many respects and in many particulars. The results of former labors became

manifest in the faith and zeal of the enrolled membership of this church. With growing necessities came corresponding aspirations and inspiring opportunities. Circumstances indicated the propriety of improved accommodations and enlarged facilities. The whole question, with all its consequences and uncertainties, was fully and faithfully canvassed, and in answer thereto the unanimous resolve was to undertake the reconstruction of the house of God. Neither importunity nor urgency were needed to bring forth this result.

It affords me unspeakable pleasure upon this fitting occasion to bear my testimony to the readiness, the cheerfulness, the liberality and the unanimity with which this enterprise was commenced, continued and completed. As needed, the necessary funds were contributed, and very soon every dollar of indebtedness was liquidated. The manner in which this was done deserves mention and imitation by all similarly situated. When due, all bills were paid by *bona fide* contributions. I am not aware that a single person outside of the congregation was importuned for assistance, or that a single dollar was made *by pious fraud or church huckstering*. Great credit was due and was generously bestowed upon the dignity and open-handed liberality with which the whole procedure was conducted and consummated, the wisdom of which was perhaps never seriously questioned, and which is more and more fully vindicated as the comfort and advantage are enjoyed year after year.

Most happy am I also at this time and in this manner to refer with gratitude and commendation to the wisdom, the fidelity and the perseverance of those five brethren who constituted the building committee, and to the steady, thoughtful and competent brother, their worthily trusted builder. With such a committee to direct and such a builder to execute orders, there remained nothing for the pastor to do but to look on with admiration and speak words of praise and cheer. Two of these

have already been advanced to the worship of the upper sanctuary, but I am sure that in nothing of all their work on earth did they more sincerely rejoice, and by nothing will they be more gratefully remembered. Who of us can forget that battle under the ground, that conflict in the bowels of the earth, where was achieved after heroic effort a firm foundation upon which now rests the massive tower of this stately structure? Men of weaker nerve, or less fertile in resource, would have succumbed and have surrendered in despair, and would have covered their defeat by filling the watery excavation they had made in some easier way than by a work of solid masonry more than thirty feet deep. But the courage of our self-poised committee failed not, did not even falter, and they were rewarded most grandly by their ultimate success. Notwithstanding extreme bodily suffering, which incapacitated for standing, yet as long as able to sit upon a chair, might be seen in those days from early morn to dewy eve the unterrified "*Boss*" of this part of the work, the very impersonation of courage, self-reliance, and determination, watching every throb of the engine, every stroke of the pick and the drill, and every tremor of the subterranean blast. Men have been lauded for battling above the clouds; do not they deserve recognition who have contended within the earth? Many were the unwelcome salutations during the progress of this work, that it was impracticable, and must finally be abandoned with loss of time and labor bestowed upon it; but the prophets of evil were unheeded, and the work went bravely on, and to-day we repeat the praises which were so lavishly begun as that deeply-seated pile began to mount up out of the earth and lift its head toward the clouds. If any one in this audience may not know, and yet may wish to learn the names of that faithful building committee, they need but read the lines inscribed upon the panels of that quintette window in the front wall of this chamber. There let them remain for the inspiration of the generations to come, showing by whom this work was done.

With all the vividness of a recent occurrrence do I remember a carefully studied proposition which that Christ-loving, open-handed member of this church, *Mr. Charles A. Morris*, designed making to the congregation. Fearing that the heavy outlay involved in building an entire new edifice would dishearten the membership and expose to the danger of conflicting opinions, alienations, and possible losses, he had come to the conclusion of bearing singly the entire expense of remodeling the existing structure. In common with one or two others to whom alone he confided his cherished purpose, we earnestly dissuaded from its publication or execution. We thought it unwise, if not unfair, to allow one member to bear such an unequal burden to the relief, which yet we believed would be to the detriment of all the others. Building a new church where a new church is demanded, is always a means of grace and a source of joy and strength to a people. It stimulates activity, draws individuals and families into closer Christian sympathy and affection, and qualifies for still larger ventures by showing the possibilities of Christian faith and zeal.

Let it not be supposed, however, that during this period of home activity and congregational expenditure, the sympathies or the contributions of this church were diminished or withheld from other objects of beneficence. All the duly recognized claims of Missions, Education, Church Extension, Orphans' Home, or whatever else might be recommended by action of Synod, were as conscientiously rememebered as during former or subsequent years. Duty demands only what is possible, and what is possible for Christ is always duty.

There was sowing during these years, as well as reaping. We did not forget spiritual interests in our occupation with material affairs. We had as many Sabbaths then as now, and permitted no external concerns to disturb our services or distract our worship. The word of the Lord was sought to be faithfully declared, and upon its inherent and unfailing effi-

cacy was reliance placed for the conversion of sinners and the edification of saints. Studied effort was constantly made to render the Sabbath-school and the devotional exercises of the congregation attractive and profitable. From these mainly were gathered the members of the catechetical classes and the recruits for the Saviour's army.

Recognizing the unity of Christian faith as well as of Christian work, the policy of this congregation has always been to cherish and manifest the kindliest feelings and relations with surrounding congregations. According to others, full credit for sincerity of purpose and merit of achievement, it has received like treatment in return. It is not seemly, as it is not necessary, that those so nearly related in doctrine, in organization and in work, should curtail their usefulness and destroy their peace by misunderstandings or contentions. The existence of evil or the occurrence of conflict may not always instantly yield to attempted removal, but will speedily spread to the most alarming proportions when unrestrained. It is pleasant to remember that an entire service in this jubilee programme is in commemoration of the kindly relations sustained for so many years with a sister congregation of this city. Christ's prayer for the unity of His followers is not without fulfillment.

Our present series of commemorative services emphasizes the fact that *all true congregational church work is Christian work*, because everything in it sustains the most intimate relation to Christ. The field of labor, the preparation of the soil, the seed to be sown, and the harvest to be garnered, are all either of His choosing or appointing. In special manner do we trace the agency of the blessed Saviour in the successive appearance of the laborers in His vineyard. Was it not of His own doing that He spake in the parable (Matt. xx. 1) of the householder who went out early in the morning to hire laborers in His vineyard, and again at the third, sixth, ninth, and eleventh hours?

Their work is one and continuous. Naturalists tell us that the seeds of certain plants have a feathery attachment, by which they are easily carried by the winds and lodged to germinate in distant lands. So have the truths of the kingdom been winged from nation to nation. Noah carried the faith of the patriarchs over the flood into the new world, as afterward did Moses to the land of promise. Thither did Christ in person repair, and thence went forth His word unto the ends of the earth. In vain do men oppose. The enemy may madly exhume the bones of Wycliffe to burn them, and scatter their ashes to the winds of heaven, they cannot prevent the truth from even a wider scattering. Its echo sounds from Bohemia, where now the living hero Huss is burned instead of the dead one, yet even he foretells the coming herald of the Reformation. And thus onward until touching and embracing our own work and day. There is no forgetfulness on God's part, no break in the chain of divine Providence. As the stars of heaven come forth in their appointed order and roll in their orbits around the one centre of the universe, so do Christ's messengers appear in blessed succession within the charmed circle of which the cross is the centre, walking in the consecrated path trod by holy men of every age. Beyond that of former days are the advantages and facilities we have enjoyed. Our work has been lightened and our return increased. We have been permitted to witness the ripening of the standing corn and encouraged by the abundant yield of the harvest.

But does not this sound its most startling appeal?—for of those to whom much has been given, will much be required. We have an enhanced inheritance of duty and responsibility as well as of facility and advantage. We have our own work to perform. We must add to the accumulated stores of divine grace and influence. We may utilize what has been transmitted, but we must not consume it. We dare not leave the church

as we found it. It must be the better for our appearance in it. Then only may we confidently look for reward. "He that reapeth receiveth wages, and gathereth fruit *unto life eternal.*" In this there is not a single element of uncertainty. We have here a promise, and the word of God is both sure and steadfast, but we have moreover a principle of God's mode of acting, a law of his kingdom. Thus was it announced by the prophet: [Is. lv. 10, 11.] "As the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Upon this and similar assurances it is ever safe to rely. Christian work cannot absolutely or ultimately fail. Its progress may not be according to human forecast or man's expectation, but God has spoken, and His Word must stand. It is not an impossible nor an improbable work in which we are engaged. Our great instrumentality is the truth of God's Word which is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. iv. 12.) That truth hath withstood every attempt to destroy its efficiency or annul its power, whether from without or within the Church; and, by reason of its intrinsic nature it will forever retain its energy. As there is in it nothing fallible, neither will its influence be transitory. Everything else may have its day, and yield to changes, and accept of new styles and improved fashion, but for divine truth there are no vicissitudes. When once lodged in the human mind it abides, and, whilst it may be counteracted and rendered inoperative, it cannot be extirpated. It remains the germ of a new life which may

be, which must be, coëval with eternity, either of mercy or of wrath. Wielding such an instrumentality, no one need fear or hesitate as to this work.

In this success not only are all good men concerned, but God has announced His own special interest therein. Declarations of the most inspiring character are made thereof. It is *His own word* which shall not *return unto Him void*—it shall accomplish that which He *pleases*—it shall prosper in the thing whereto He *sent* it. Our own views and projects may elicit our energies and absorb our efforts and consume our time, but may not command God's favor or notice. But as regards Christian work God has pronounced His judgment and in it expressed His unchanging interest. We are thus elevated to the level of God's mind and purpose, and in the truest and highest sense are co-workers with Him, whenever we engage in sowing or reaping in His vineyard. God has not left Himself without witness (Acts xiv. 17), but with signs and wonders and with divers miracles and gifts of the Holy Ghost, according to His own will (Heb. ii. 4) is ever calling to continuous sowing and reaping by the harvests that are gathered. To results as evidence of the nature and origin of their faith have Christian apologists ever pointed. The fruit of the tree declares its kind and character. That must be from God which makes men godlike. The history of every Christian enterprise is studded with trophies of special grace, from which are reflected the light of God's truth and the power of Christ's cross. Whether upon Christian or heathen soil the seed has been scattered, it has multiplied—some thirty, some sixty, some an hundred fold.

I repeat these trite and familiar thoughts upon this joyous occasion to intensify the conviction that it is a great thing to be engaged in church work, to begin and to continue the agencies and activities of a Christian congregation. It brings us into association with the best and noblest

spirits of earth, and into fellowship with God himself. This is the privilege not only of the ministry, but of the entire laity. The apostle sends greetings to a long list of personal co-laborers of whom he speaks as "helpers in Christ Jesus:" and such are all who by their sympathies, their prayers, and their co-operations, assist in tilling the vineyard of the Lord.

Here then I close, with devout and unfeigned thankfulness to God for the favor of standing in the line of such an honored ministry; and, having had the pleasure and the opportunity for twelve years of association with so generous and delightful a congregation, I invoke richest blessings upon each one here assembled.

Surrounding the Cross of our blessed Lord and Saviour, let us now clasp hands and join hearts and voices in solemn prayer and praise, and in unreserved consecration to the cause of which the Cross is the sign and the symbol. Amen.

SERMON BY REV. L. A. GOTWALD, D. D.

"Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory." *1st Thessalonians* ii. 11–12.

One always sees an object of large proportions most clearly at some considerable distance away from it. An Alpine mountain range, for example, is best seen not from its own side, nor even from one of its own loftiest summits, but from the quiet Swiss vale that lies far below it, or from some other mountain range beyond it and entirely separated from it. And so a battle is best apprehended, and the wisdom or mistakes of its generalship most correctly determined, not at the very time when it is in progress, or by any one battalion or division of the army that is waging it, and by the success or failure which it is experiencing, but, as a whole, and in its real character, it can only be rightly judged when once the smoke of the conflict has cleared away, and the roar of the artillery has hushed itself into silence, and the observer quietly and thoughtfully goes over all the field, reviews the location and action of all the forces, and sums up calmly and dispassionately all the results. General Grant's history of his own great battles was written, and could be calmly and impartially written, only when once a score of years had intervened between him and them, and he had gotten in point of time sufficiently far away from them to see them in all their full relations, and measure them in the whole wide sweep of their grand results.

And the same is true, Christian friends, with regard to all intellectual, moral, spiritual, and religious movements and activities. They especially are best seen, in their real character and fruitage, after their achieve-

ment; and when the actors in them have once gone through the conflict, and endured the toil, and then afterward behold in quiet retrospect all their own work are they best qualified to sit in judgment and pass a true and unbiassed opinion upon it.

It is thus that I come, this morning, at the request of the committee who have arranged the programme of these delightful Semi-Centennial exercises, to review and calmly measure my own ministry during the almost twelve years in which it was my privilege as your pastor to go in and out among you. The time is, I presume, a fitting one. To have done so when I was here, and engaged in the very midst of all my busy work, would, in all probability, have made the attempt a failure; for my range of vision then was necessarily narrowed and limited by my very proximity and identity with you as a church. And when I came, at last, to leave you as your pastor, and stood here to speak to you my farewell words as your spiritual shepherd, then, I am sure, every attempt at a calm and true measurement and exhibition of you as a church and of my ministry of so many years among you, would have been entirely partial and biased, for then both our eyes and hearts were too full of tears to see anything clearly, and our love made us mutually blind and unconscious of imperfection and fault.

But six months have rolled away since then, and whilst we all, to-day, feel that our love for each other abides unquenched and undiminished, and ever will so abide, our judgment is calmer, and we are now, in the lapse of time, far enough away from those busy years which we spent so delightfully together, quietly to sit down here together, to-day, and through the clear atmosphere of the unclouded word of God and of Christian responsibility and duty, contemplate them, and measure them. As the angel in the Apocalypse commanded John, on the Island of Patmos, in the vision of the church which was then made to pass before him, so he,

to-day, bids us, saying: "Rise, and measure the Temple of God, and the altar, and them that worship therein." My theme this morning is:

"THE MEASUREMENT OF A BY-GONE MINISTRY."

Of course I mean by this my own ministry, here, in this congregation, and my object will be to apply to it such moral measurements, taken from numerous and varied points of observation, that we will see it in its actual and true character—as GOD sees it—its elements, both of weakness and of strength, both of failure and of success—and, profiting by the lessons which thus come to us from our history as a church in the past, be lifted up into finer Christian discipleship, and holier living, and wider and mightier reaches of influence for Christ and for the glory of God in the future. For, as TENNYSON has beautifully written:

> "Men may rise on stepping-stones
> Of their dead selves to higher things,"

and as Paul so vigorously puts it: "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus;" i. e., rise up into the full realization of the divine ideal itself of all possible Christian life and power for Christ!

In contemplating my ministry here in this congregation, and in order that we may secure a true and right estimate of it, I measure it by a number of considerations. And

I. Both justice and gratitude demand that I measure it by the rich pastoral inheritance with which I was privileged to BEGIN *it!*

Two pastorates here preceded my own; pastorates of such an high order, and of such marked ability and efficiency, that the congregation, at my entrance upon its ministry, already occupied the very front rank in the order of churches. The first pastor, with his wise counsellors, in all

respects laid well the foundations; the second, and those associated with him, in all respects, built well upon those foundations; and my own work and privilege were largely in the easy line of inheritance; simply to enter in and occupy the temple which their wisdom and toil and piety had reared. I came to reap what they had, during all the years before, faithfully sown, and easily to gather that for which they had long and earnestly toiled. As Jesus Himself once expressed it: "And herein is that saying true, One soweth and another reapeth; other men labored and ye are entered into their labors," an abiding law; the church of the present is ever the inheritor of the faith and sacrifice and toil of the church of the past, reaping a rich spiritual harvest from the scattered seed sown by patriarchs, prophets, apostles, martyrs, reformers, saints, making up the church of Christ in all the by-gone centuries; and so the church of the future will be the inheritor of the same rich legacy, with added stores of spiritual wealth, from the church of the present, down to the end of time. We are all constantly entering into the labors of others in the past—and, in all our work for Christ and for His church, we, in turn, are laboring for others who shall follow after us. And so here, in the history of this church, and of my ministry as its pastor, I feel that much, very much, of whatever success may have attended my work was purely the result of the fidelity and efficiency of those who here in the pastoral office went before me. I began my ministry here with a grand inheritance. There was a large capital laid up in bank for me. The house of the Lord was already up, the walls solidly built, the fire kindled on the altar, and everything prepared and ready for my coming. I owe much to the labors of my predecessors, and to-day, in this review of my ministry, I most thankfully acknowledge my indebtedness to their labors for any success or prosperity that may have attended my own. And I cannot refrain from expressing my very deep appreciation and my lasting

gratitude for their disinterested and unwavering friendship during all my ministry here, and for the constant moral support of their influence and sympathy, by which I was largely both introduced into and retained in the esteem and confidence of the congregation and community. I know not how sufficiently to thank them for this their noble brotherly kindness. Repay them I am sure I cannot, save, in small part, possibly, by giving, as I have done, and most heartily now do, to my own successor here, my warm brotherly love, my deep sympathy with him in his work, my joy in his success, and my prayer and hope that his ministry may eclipse in the moral glory of its results the ministry of us all. "What then, not withstanding, every way, only so Christ is preached; and I therein do rejoice, yea, and I will rejoice!" "He that reapeth receiveth wages, and gathereth fruit unto life eternal, and thus both he that soweth and he that reapeth shall rejoice together."

But I proceed to measure my ministry here:

II. By the many and blessed HELPS *with which I was assisted and encouraged in it.*

A good Christian wife, whose modest demeanor, and whose quiet saintly spirit, were ever an assistance and never a hindrance to me in my work; a well ordered home, by which I was relieved of all domestic care and enabled to devote unreservedly my entire time and strength to the duties of my office; a salary sufficient in amount, and ever promptly paid, exempting me from all financial embarrassment and care, and putting it in my power often in quiet ways to relieve the wants of the needy; a church well organized, united, firm in their affection and devotion to me, and ever ready to co-operate with me in my every suggestion; a council between whom and myself there was ever the finest concord, and who ever treated me with most considerate kindness and courtesy; a Sunday-school most efficiently engaged in the training of the young; a Sunday morn-

ing prayer-meeting and family altars, and closets of devotion in which prayer, I knew, was constantly ascending to heaven in my behalf; kind words spoken to me and many more spoken of me by many of my flock; kind acts, countless in number, by many and on many occasions; a steady and faithful attendance by many upon my public ministry in the sanctuary; an ever cordial welcome into your homes and into the holy confidence and love of your hearts; the conversion from time to time of many from sin and Satan to Christ, and the manifest growth of many in depth and strength of Christian character, consistency of life, and comfort and assurance in the Holy Ghost;—ah me! what blessed helps, what encouragements, what sources of inspiration and power all these were to me in my ministry among you. With a nature as sensitive as mine, so quick to feel to my heart's core every act and word and every look of those with whom I have to do, what bitterness of soul I would have experienced, how paralyzed and weak I would have been, how helpless and wretched had not all these been mine. God bless you to-day, dear old flock, and bless you ever for all your kindness, and devotion, and love, and sympathy, and help, in ways so numerous and touching, during all the years of my ministry among you. They were my joy and strength. Their remembrance now is a precious solace to my heart. And the memory of them shall live with me through life, and go with me when, at last, I ascend to my eternal home on high.

I would that all congregations but knew how much, in a thousand different ways, the work and success of a pastor are affected and determined by themselves—by the help which, in every possible way, they either give him or withhold from him in his work. It is the congregation that always largely either makes or unmakes the success of the pastor. Good, strong, steady, faithful Aarons and Hurs will always make strong the arm of their spiritual Moses, and keep it from falling, and give Israel the

victory over Amalek. Steady friendship, full confidence, warm sympathy, cordial co-operation, kind acts and words, forbearing and excusing charity, fervent Christian love, earnest and importunate prayer in his behalf, all these are mighty moral supports to a pastor, as he goes in and out before his people, and make him, under God, weak as he may be in himself, mighty in the up-building of the Redeemer's kingdom. Dear friends of this congregation, continue to remember this; and as in the past, to me and to my predecessors in the pastoral office, you have given such varied and encouraging help in our work among you, so do also ever to him who is now your spiritual shepherd. Stand by him as you did by us, your old pastors, with your prayers, your confidence, your sympathy, your influence, your willing and hearty service with him in the work of the church. Be one with him in all in which he is here engaged for Christ and for the advancement and prosperity of His kingdom; and both he and you will share together in the constant and abundant blessing of God.

Passing on in my remarks, I come now to measure my ministry here—

III. By the MISTAKES *and* NEGLECTS *by which, as I can now plainly see, it was characterized.*

Some of these mistakes and imperfections of my ministry were wholly my own as pastor; and for some of them you, as a congregation are responsible. But whether yours or mine, they were, I can now clearly see, elements of weakness in my ministry among you, and hindered us as a church from coming into the enjoyment of that full measure of spiritual power in this community and of that wide moral and spiritual out-reach for Christ and for the salvation of souls to which, I believe, God called us, and to which, without these mistakes and defects, we might, and would also have come.

It is always humbling and painful to make confession of our faults;

but "if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Besides, by seeing and knowing the sins of the past, and the errors and defects of our bygone Christian life, we can avoid them in the future, and can thus serve God more perfectly in the beauty of holiness. Looking back now, over my bygone ministry among you, I would, if I had it again to live over, avoid or change, I frankly confess, a number of things. Let me name a few of them.

I would, first of all, preach Christ more earnestly and fully than I did. I would make more direct and constant personal effort to convert and save the impenitent. I would cultivate closer personal acquaintance and intimacy with the young of my congregation, and especially with the young men of my Sunday-school and church, and seek to be more helpful to them in their special temptations, dangers, and duties. I would give more pastoral care and labor to build up in Christian character those already in the church, and develop them into intelligent and active disciples of Christ, than to labor chiefly and especially to add to the membership of the church. I would measure my success in the ministry less by the mere arithmetical increase of the church roll, and would worry and fret and make myself miserable less than I did over meager numerical results, but would trouble myself only to be faithful, and work cheerfully and hopefully on, and leave results to God. I would utilize more largely the social element as a factor of power in the life of the church. I would tax myself more to invent new and varied methods by which to hold and deepen the interest especially of the young of the church, and through which to attract to the services of the church the great non-church going population. I would seek to devise more fields and opportunities of Christian work for the membership of my church, and especially for all young Christians, thus aiming to make the whole church a working church,

every one, in some way, according to their individual ability and gifts, doing something for Christ and for souls. I would stop trying to do all the work of the church myself, but would set my people more to work. I would watch better over the personal Christian life and character of each one of my flock. I would deal more plainly and honestly with the faults, imperfections, and besetting sins of each one, tenderly but faithfully, as a pastor, showing to the erring wherein they have gone astray, or are defective; and seeking in love to lead them to the right and to Christ. I would be more Christ-like in my spirit and example before my flock. I would try to study God's word more diligently, understand it more fully, and preach and teach it more clearly and correctly. I would pray more. I would honor the Holy Ghost more, feel my dependence on Him more, and invoke His presence and power more largely upon all my work.

Ah, I can see many defects, errors, shortcomings, sins, in my ministry here; all of which weakened, I can readily see, as I now look back over it, my usefulness, and caused me to accomplish less for the Master than I otherwise might. May these defects of my ministry, while your pastor, not be laid to my charge in the day of judgment, but, through the blood of the Lord Jesus, be graciously pardoned, and in the years which may yet remain to me to preach the precious Gospel, be sincerely repented of and avoided.

But I recall, also, to-day, dear friends, some defects and neglects of duty which lay more particularly at your door, as a church, than at mine as your pastor. I recall to-day, some things also on your part, which are elements of moral weakness and hindrances to your best spiritual prosperity, and restrictions or limitations to your otherwise possible usefulness. May I kindly but frankly speak to you of them? "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." "Let the righteous smite me, it shall be a kindness; and let

him reprove me, it shall be an excellent oil which shall not break my head." To begin, we always, I fear, made more of mere externals than we should have done: our fine church edifice, our attractive music, our comparatively large liberality, our relative position and rank, compared with other churches, our numerical increase and large attendance, our success in all the visible and outer signs of church prosperity. I would not in the least depreciate or undervalue all these. On the contrary I highly value them, and I thank God for all that this church has and does and is in all these things. And yet all these things are mere externals. They may exist in a church without much or any grace in the hearts of those who make up the membership of the church; and they do, when once the church comes to emphasize these as her chief glory, and boasts of them, and relies upon them as elements of power, become her sin, and become causes of spiritual weakness and loss of power! Guard, dear friends, against undue magnifying of anything merely external; but emphasize, covet, measure yourselves by the spiritual.

"What constitutes a Church?
Not Roman basilic or Gothic pile,
With fretted roof, tall spire, and long-drawn aisle,
These only mock thy search;
Fantastic sepulchres, when all is said!
Seek not the living Church among the dead.

"A band of faithful men,
Met for God's worship in an upper room,
Or canopied by midnight's starry dome,
On hillside or lone glen,
To hear the counsels of His holy Word,
Pledged to each other and their common Lord.

"These, few as they may be,
Compose a Church, such as in pristine age
Defied the tyrant's zeal, the bigot's rage;
For where but two or three,
Whatever place in faith's communion meet,
There, with Christ's presence, is a Church complete."

But, let me name some other defects. I will barely suggest a few things which, while I was your pastor, I always felt were defects—defects in an otherwise grand church, and grand and good, the best I know anywhere, even with its defects. But why should the apothecary's ointment have any dead flies in it at all? Why should the sun have any spots if its whole broad disc can be luminous? So with you. With so much that is good, why have anything in or about you that is not good?

The sad absence of the children and young people of the Sunday-school and congregation from the services here in the sanctuary; the neglect by many of home piety, and of the faithful home training of the young for Christ and for the Church; the neglect by so very many of the devotional meetings of the church; the neglect of proper attention and hearty welcome to strangers who come here to worship; the want of warm social intimacy between yourselves as members of the same church; the sad want especially of acquaintance, and intimacy, and encouragement with and to new members, as, from time to time, they are added to the church; the neglect by many of earnest personal effort to bring the non-church-going here to God's house; the unwillingness of so many to take personal part in church work, and the disposition to leave it all to the pastor or elect few; the disposition of some not to give towards the benevolent work of the church according to their ability; the occasional inconsistent conformity by some to the world, the pleasures and amusements, especially of the world, by which their own Christian influence

and the moral power of the church are weakened; the careless attendance by some upon the means of grace—viz., the preaching of the word and the use of the Sacraments; the failure by so many to join audibly and heartily in the beautiful liturgical or opening services which are here part of the worship; in a word, the one great defect of this church, as it is of every other one that I know of, is that the piety of too many of its members is too "easy-going;" has no proper sense of personal responsibility and activity; lacks earnest spiritual life, and aggressiveness, and individual power; a kind of stand still, "wheel-barrow" religion, which only moves when it is pushed, instead of being, as all piety ought to be, a kind of spiritual "steam-engine" religion, moving on itself, and drawing, by its own inner spiritual force, a whole long train of other immortal souls with it to Christ and to Heaven!

This dear St. Paul's church I have always felt, has grand possibilities before it—such possibilities indeed, as but few other churches possess. With its wealth, intelligence, influence, social position, culture, numbers, fine organization, unity, capable ministry—with all these, what possibilities of spiritual power and usefulness do you not have! Ah! you have, in God's providence, placed in your hands, as a church, a leverage by which you can, if you will, lift this whole community heavenward, and by which, in many ways, you may bless the entire world. And the one single thing which you now need, to utilize all this possible power, to develop into activity all this mighty latent force which you possess, is the one thing of more spiritual life; more in-dwelling of the Holy Ghost; more divine grace in your souls. "Churches are not fruitful or powerful simply because they are large or old or rich, but they are morally powerful in proportion as they are filled with the life of Christ! That is what produces great spiritual results! Saintliness: that is power;—holiness: that moves a church on to conquest and victory!" You remember the

story perhaps of the two countrymen who saw for the first time a locomotive. There was the long train of cars, and there also was the locomotive which was to draw them. But how could it? How could that one draw so many. But it did: for very soon the engineer's bell rang, and the wheels began to revolve, and the train swept away to its destination. The countrymen were confounded. But soon another train came gliding into the station. And then they determined to find out, if possible, what exactly it was that made the engine thus move—where exactly was this source of all-propelling power. And so they walked around it, and peeped into it, and over it, and under it, until at last, the one said to the other: "I see it: it's the fire that's inside her!" That's it. The man was right. The source of the power was all in the fire. And so also in churches. The power is not in the building, not in numbers, not in wealth, not in the eloquence of the preacher. All these are only the cold iron and brass of the locomotive. The power is in the fire in the locomotive. Let that burn, and the power will be set loose, and the train will move on, and will carry its freight of precious gospel blessings wherever it goes!

Brethren! You have the engine and the train! Stir up the fire: get down on your knees to do it: the fire of the Holy Ghost and of divine life in your souls! Feed it well with the rich fuel of God's word! Keep it ever, through the means of grace, in a bright white heat! And then all will move. The whole grand machinery of your church work will then become animate with life and power. The train then will sweep out, in endless continuance, laden with precious souls, toward the City and Church of God on high.

But I measure my ministry among you, as a church, once more:

IV. *By the* SPIRIT *and* METHODS *with which I ever* SOUGHT TO PROSECUTE IT.

These, above everything else, are the tests by which God measures our work; and by which, therefore, we also should, above everything else, measure it. If the methods adopted be the methods which God has prescribed, and if the motives be such as will bear His sanctioning and secure His favor, then is our work indeed a work upon which, both in time and in eternity, even though in itself it be exceedingly defective, we can look with satisfaction and with assurance of divine recognition and approval in the last great day.

Measured by this high test, the review of my ministry here among you brings me, I must, to-day, humbly but gladly say, unspeakable comfort. As already confessed, it was by no means a faultless ministry. On the contrary it was marked, as I have said, by many imperfections, shortcomings, neglects, inconsistencies, sins—for all of which, as they come up in memory this morning before me, I am deeply humbled, and ask for divine forgiveness. Yet before that God who is the Searcher of our every heart, I can, as I now stand here, say that, with all its imperfections, my one, supreme, and steadfast aim was, in all things, to make my ministry the ministry among you of a true ambassador of Jesus Christ. I look back now over all those nearly twelve years, and call up in review the work which I crowded into them, and then look up to the throne of Him before whom I must finally appear to give account for them, and I cry: "Imperfect—but sincere; defective, but yet honest, and with no higher motive, and no other governing motive than Thy glory in the conversion, sanctification, and salvation of the souls entrusted to my pastoral care!" My endeavor always was to teach and instruct more than to simply amuse and entertain; to have your faith rest intelligently upon the solid basis of God's word; to help you up into the formation of a religion of character, of principle, of conscience, of loyalty to the right, of supreme obedience in all things to God; and not a religion of mere emotion, of

mere religious "gush and splurt," not a sort of Yellowstone Geyser religion, shooting up grandly in religious zeal towards the sky to-day, but soon sinking down, and growing rapidly less, and bubbling away into entire silence and invisibility to-morrow.

My methods and measures, therefore, in the prosecution of my ministry, were wholly unsensational, and only those that I believed purely and entirely scriptural. I employed only God's word and sacraments. I preached only Christ and Him crucified. I depended for success in my work only upon the presence and power of the Holy Ghost. I encouraged myself and my people to be much engaged in prayer. I made much of our good old Lutheran system, and, I believe, scriptural system, of faithful catechisation of the young. I recognized, as a power for boundless good, the Sunday-school, and was always personally an active worker in it. I recognized the power of the religious press, and the value of religious and especially denominational literature, and hence did all I could to circulate it. I believed the work of missions to be the work of Christ, and hence organized and encouraged missionary societies, both among the young and old. I believed in Christian work, both as a means of grace to the worker, and as a help to the spread of the gospel, and hence did what I could to give my people, from time to time, something to do,—with the needle, by visitation of the poor or sick or strangers, by teaching in the Sunday-school, by the distribution of tracts and religious papers, in any and every Scriptural way, only so it was something by which good might be done and souls might be saved. I believed wealth, whether it be much or little, to be a trust from God, to be used for His glory; and hence I tried to have all my people give something, and give liberally, according to their ability, to all the various benevolent operations of the church. I believed in the power of a good ministerial example, and hence sought, in my daily life, to be consistent with the gospel which I

preached from the pulpit, and myself to be what I exhorted others to be. I believed myself to be the pastor, the spiritual shepherd, as well as the preacher and teacher of my people; and hence I was much in the homes of my flock, making, as you know, your sorrows my sorrows, your joys my joys, watching over your spiritual state, joining with you often in pastoral prayer for you and yours, comforting you in your times of trial, bearing as well as I could your burdens, entering into all your experiences—such a pastor, from house to house, and to each one of you, I, at least, always tried to be, and thus, by this method, I ever sought to be to you the kind of spiritual shepherd which I believe the Master Himself would have been had He been in person your pastor. Thus, by all these various methods, all of them, I believe, thoroughly scriptural, did I here prosecute my ministry among you. "Ye know," as Paul here says concerning his ministry among the Thessalonians, "Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God who hath called you unto his Kingdom and glory."

And the spirit, back of all these methods, and my inspiration in them all, ye also know. "Yourselves, brethren, know our entrance in unto you," and "ye know after what manner," from the first day of my ministry to the last, I was with you. I do not boast; but you know the spirit of my ministry while I was here. It was a ministry, I thank God, whose clear, unfaltering key-note was Christ. With Paul I can say: "I determined not to know anything among you save Jesus Christ and him crucified." And I did not. Christ, directly and indirectly, was my one theme, in all my preaching; yes, and shall be, wherever I am, long as these lips of mine can speak His precious name, long as I shall be honored with the privilege of going in and out before any people as pastor. It was a conscientious and sincere ministry: "For neither at any time used we flat-

tering words, as ye know, nor a cloak of covetousness: God is witness." It was a courageous and outspoken ministry: "I kept back nothing that was profitable unto you"—"I shunned not to declare unto you all the counsel of God." It was an industrious and laborious ministry: "Ye remember, brethren, our labor; laboring night and day we preached unto you the gospel of God." It was an impartial ministry: "Ye know how we exhorted and comforted and charged," as our text says, "every one of you, as a father doth his children." I was a pastor and friend and spiritual helper, as far as lay in my power, alike to you all. It was a tender and loving ministry: my labors here were indeed labors of love—as Paul writes concerning his ministry among the Thessalonians: "We were gentle among you, even as a nurse cherisheth her children; and so, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own soul, because ye were dear unto us." It was a happy and joyous ministry: "Ye were our glory and our joy." It was an appreciated ministry, also—appreciated more than it merited—an appreciation shown in countless different and beautiful and tender ways, for all of which I pray God to reward you, both now in time and forever in eternity. And I may, and must in gratitude to God, yet add that my ministry was not an altogether unfruitful or barren ministry, but instrumental in leading many to turn from sin to Christ, and helpful to many of you in your Christian life. And, as I, to-day, thank God, and will always thank Him that I was ever privileged to be your religious teacher and pastor, so, I believe, will some who have already gone before us into the spirit world, and so will also, I believe, many of you who are still here, bless God forever for what my ministry, feeble and defective as it was, yet, with His blessing, was to your souls. And better and greater reward than that, for all my ministry among you, I do not want, and cannot possibly have. "For what is my hope, or joy, or

crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? Ye are my glory and joy."

But, whatever my ministry may have been, it is now all closed. The work, whatever its character, is now all, for good or evil, finished. The record is made. The book is complete and shut. "What I have written I have written"—and now abides written, indelible, unalterable, eternal—to remain, in its influences and consequences to you and to me, and to many after us, in moral curse or blessing, forever.

And thus everything in which we have engaged upon earth is fast hastening to the end. "Finis" will soon be inscribed both upon us and all our work. We will all soon be at the close of our life journey, and will have entered upon our career in eternity.

I am, as I stand here to-day, deeply impressed with the rapidity with which our earth life is passing away, and how quickly even a whole congregation like this, in its composition, undergoes a change. It seems only yesterday since, on Easter Sunday morning, in April, 1874, I first stood here as your pastor. How many—how very many—who heard that introductory sermon hear not this one to-day! How many, one after the other, I myself, as pastor, laid away to their rest in the grave! And how some, very dear to me, even in the short time since I bid you farewell, and said farewell to them, little thinking I should see them no more, have also gone out and up from this congregation here below to the better and larger and holier congregration of God's saints above. Thus we are all fast passing away. Thus whole congregations change. Thus some go, and others come to take their places; the individual dies, but the church lives—the workman dies, but the work, in new workmen's hands, immortally goes on. So be it. It is God's order. It is well that it all is so: well that we are thus passing away. Heaven is better than earth—reward better than toil—joy better than sorrow—sight better than faith and hope.

Only let us all, then, whether pastors or people, be faithful in the service of our Lord and Master—and to each of us shall there at last be given a crown of eternal life, and in unbroken fellowship shall we share together the joys of Heaven.

God bless you as a church, God bless you as families, God bless you as individuals. And may God especially bless you, my brother, my successor as pastor of this dear people, make your labors abundant in good results, and may you, and we, your predecessors, and all our people, living and dead, at last be one with each other, forever, in the church above.

SERMON BY REV. WM. S. FREAS.

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" *Solomon's Song*, vi. 10.

There comes to every true soul at some time a vision of the future. Earth's noblest and best have talked and planned and hoped for the morrow, like Paul, "forgetting those things which are behind, and reaching forth unto those things which are before."

Value as we may and do the sacred memories of the past, only the years to come can set the soul on fire and quicken every sluggish pulse.

> "Not a toiler who plods 'neath a burden of care,
> But dreams of relief and liberty there;
> Not a weary seeker for truth and light,
> But waits for a morning tranquil and bright."

Even amid the splendors of his capital and kingly estate, Solomon was not content. His prophetic soul looked eagerly forward and revelled in the glories yet to be revealed; and in the Song of Songs he chants the praises of the Bride of Christ, as she appeared through the mellow light of the years to come. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

It has been for us a privilege beyond all price, to hear from the lips of three former pastors, ripe in wisdom, rich in experience, and crowned with the honors of successful and blessed work in the Master's cause, the history of fifty years of congregational life. No luring bribes of future success and honor ought to tempt us from a loyal, courageous, and humble study of the years that have fled, or incline us to detract in the smallest degree from the high esteem in which the actors in them are

justly held. Nevertheless, the faces of the living ought, for the most part, to be turned forward, not backward. The outlook of these beloved pastors, who have discoursed with such power and profit of the era finished, is also towards the morning coming, and they all hope and pray yet grander things for the congregation they have served and loved.

With what mingled emotions then do we now turn to the golden years, through whose high possibilities and rich privileges our Zion is about to take her way! The voice of seer and prophet has long been dumb, but may we not with eyes of love and faith catch glimpses of the glory yet to be revealed? Look at the church of our hopes and prayers through the vista of the years, and no cry of the Bible will better express the triumph and joy of our kindling hearts than these words from the Song of Songs. Her looking forth as the morning describes the brightening glory of the church, her fresh young hopes, and her outlook of promise; she is called "fair as the moon" to set forth her peerless beauty, without spot or blemish or any such thing; she is "clear as the sun" because of the undimmed shining of the pure truth; and, like an army with flying banners marching into battle, she shall strike terror to the hearts of all her enemies, and pass on and up to certain victory.

My pleasant duty it is to-night to discourse on the outlook before this beloved congregation. It can be rightly done only by keeping in mind that we form a part, a little company of this embattled host, whose captain is the Prince of peace and whose country is Immanuel's ground.

Let us ask then,

I. *What is our preparation for these years?*

We are like the youth leaving home to seek his fortune. His mother watches his departing figure through blinding tears, and the sad father crushes down his rising grief; but the boy with a careless wave of the hand is off into the great world lying before him. But what of his prep-

aration for earnest life? On this will depend the record of all his future. St. Paul's congregation is now fifty years of age. Through these few blessed days we have been holding sweet converse with the fathers. Now with a sad, but we trust, not a careless adieu to the half century gone, we must move forward. How do we stand prepared for the demands of the hour? Are we ready for the future? This will affect, on every page, the character of the history the generation yet unborn will read. We need but look around us, and out on this earnest congregation to-night for answer. What we have and are is owing in part to the dead. They labored, and we have entered into their labors. They, like David, prepared with all their might; we, like Solomon, are busy building the temple which God makes His dwelling-place.

We come to the work before us enriched with the experience and lessons of fifty years. Something has been learned in the past. The story of faith and unselfish devotion told over in these days enables us to set a right value on the treasures of wisdom and the teachings of experience. This church is no inexperienced mission, no mere experiment in congregational history, but a disciplined host, crowned already with the laurels of victory, and wise with the lessons learned in half a century.

Among our advantages in view of the future not the least is found in the examples left by the fathers of this church—

> "Still shines the light of holy lives
> Like star-beams over doubt;
> Each sainted memory, Christ-like, drives
> Some dark possession out."

It is good to be the heir of honest ancestry and bearers of an untarnished name: the fathers sleeping set up the standard, and set it high, and we must needs maintain it. They are worthy of all gratitude, not only because they labored, but because they so labored that we are the stronger and richer in their examples.

We now start forward with the prestige of past success. It is not boasting but honest truth to say that this church has succeeded and succeeded grandly. To fail in any good undertaking is always sad; to fail in the Lord's work is doubly so. The memory of such a misfortune lingers, like a hereditary taint, to sap our strength, quench every hope, and retard every new effort to rise. But with success the contrary is true. It inspires, transforms, gives confidence and courage, and enriches with all the fruits of victory. As we turn towards the opening pathway before us, we look confidently for further success, because of the success behind us already attained.

But, above all, God is among us; therefore we press fearlessly forward. When we were small and weak His pillar of fire was behind us, the cloud went before us and the Shekinah beamed out from the mercy-seat. Now that we have attained strength and honor, our joy and glory are that God is known in our palaces for a refuge. Many things bring us to the conclusion God is with this congregation and views it with loving favor. Among them is the steady advance made, the unbroken regularity with which new converts have been gathered around the altar, the large and increasing liberality of the people, the regular and large attendance at the communion board, the many workers found in our societies and church organizations, and the host of youthful spirits among us who come with eager hope and shining eyes looking onward towards the future. We have rich equipment in the consecration of the members, the oneness of mind among us, the love of Zion which all cherish, and the fresh youthful spirits being nourished at our altars, trained in Christian labor and growing strong with the strength of the sons and daughters of God.

This is the answer we make to those who ask us whether we are ready for the future. Behind us is a past on which there is no stain. Signally blessed in the heritage left us of honor, faith, courage, zeal and godly ex-

ample, we face the years to come without misgiving. But above all among us is the Angel of the Covenant, strong, calm, approving, and dispensing all help and blessing. Why should we pale or shrink or fear before the responsibilities or the duties we meet in pressing forward?

"The mightiest souls of all time hover o'er us,
Who labored like gods among men, and have gone
Like great bursts of sun on the dark way before us;
They're with us, still with us, our battle fight on,
Looking down, victor-browed, from the glory-crowned hill,
They beckon us, beckon us on, onward still:
And the true heart's aspirings are onward, still onward;
It turns to the Future, as earth turneth sunward."

II. *The possibilities and opportunities of the years to come.*

The years to come! How the mere thought of what they hold in their secure embrace quickens hope. How unequal are we to even conceive of the full glory the church of Christ may yet attain! Who among the sixty-eight members that signed the constitution fifty years ago imagined for a moment what is now reality—a congregation of five hundred members, a place in the church second to no other, a name held in universal honor? Who could have pictured at that time the scenes presented during this feast of jubilee?

Dare we, without presumption or charge of extravagance, venture on a forecast of the years before us? Solomon looked down through the march of the ages, and as he looks he cries out with amazed and trembling soul, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Through the coming years, faith, hope and love, shining lights of piety, cast forward their brightening rays, and in their radiance, without either prophetic power or apostolic inspiration, we may catch a view of the St. Paul's yet to be when I and all here have passed away.

We ask first about the outer temple. What sort of a sanctuary will other generations build when in course of time the present house shall be stained by age and long service, and fall into decay? Can you picture the stately edifice that will rear its domes and spires towards Heaven where this beautiful temple now stands? Among the things in which I heartily believe is richness and splendor in all the appointments of the courts of the Lord. In building the third St. Paul's, like David, the coming congregation will say, "the house that is to be builded must be exceeding magnifical, of fame and of glory throughout all countries," since "the palace is not for man, but for the Lord God." Its mere appearance will elevate the soul and suggest the unseen Tenant in and through whom is all its glory. The doors of that house will be open wide, even as now, and with the streaming multitude we may enter without challenge. A sacred awe steals over us, for there will be a voice in each soul that enters, saying, "Surely the Lord is in this place," "Holy, Holy, Holy Lord God Almighty."

And what of the worship there? I think I am safe in saying it will be grander, truer, nearer the ideal than now. We may hope the congregation will have learned to sing together then, so that the arches of the temple will tremble with the mighty volume of their praise. Upon each worshiper there will steal the solemn, mysterious, holy awe, communicated by the presence of the Divine Spirit. Each worshiper will get near to God, and feel it good to be there.

But some things will not have changed at all. In the first place, the one who stands in the pulpit will be no angel, only a weak mortal. The message from the King may be delivered with far higher gifts and greater light and more persuasive voice and moving power than now; yet it will be but a vessel of clay through whom it shall be poured into the listening ears and glad hearts of the people. Then again, the story told will be

still the same sweet, matchless, tender story of redeeming love and good will to men. But, even as now, some will hear, and some will forbear to hear. I believe there will be more children in that congregation than are here to-night. Parents then, more than now, will come as Christian families, with sons and daughters, into the house of the Lord. There will be more of a home feeling then, and greater joy in the service than now, for the church is getting wiser and the light is growing brighter.

Without reflecting on either the past or the present, I think I may say, there will be a better spirit among the worshipers then, more brotherly love, and hearty sympathy and earnest good will. A hundred years of the preaching of the Gospel of love will not be in vain. The people of those days will understand more clearly that the red, warm heart of true religion is love—love to God and brother man. There will be a warmer social feeling among the members, and a heartier expression of it. Membership in this congregation then will mean more, and be regarded a still greater privilege. The mind which was in Christ will dwell more manifestly in the disciples of to-morrow.

The altar of prayer will be erected in many more Christian homes, and the parents will realize more gratefully that *they* are the priest and priestess appointed by heaven to minister before it. The Christian home we hope will have grown more like heaven in its holy joy and peace, and be a better preparation for it; and let us believe the little ones, more faithfully than to-day, will be trained up in the way that they should go.

The work being done by this congregation at home and abroad will be greatly enlarged, and be yet more blessed and glorious. Because of your generous and intelligent liberality the name of this church is everywhere honored. More than one struggling mission has felt the warm brotherly grasp of your helping hand. And abroad the sad-hearted heathen have many times been made to sing praises to God for your labors of love.

But in fifty years to come the work will have grown grander, wider, and far greater things will be dared and accomplished. Now we support *one* Home Mission, then we may support many; now individuals have under their care three pupils in the school at Guntur, India, then will we carry the support of a score of native preachers there; now we give hundreds, then we shall give thousands—for I count on the faithful fulfillment of God's unfailing promise, "Give and it shall be given unto you." Now many are liberal from principle, which is good; then more shall be liberal from the joy they have in returning to the Lord His own, which is better.

But in the lives of Christian people, the coming years present the grandest opportunities and possibilities for improvement. I acknowledge with thankful heart and great joy, that we have among us very many of the dear Lord's own loyal friends. But the people who shall fill our places and uphold the church we love, we dare hope, will be truer, more Christ-like, than ourselves. It must be so, for the voices which shall continue to ring from this pulpit will be unwaveringly loyal to the one only theme which can change vile sinners into saints—*Christ Jesus and Him crucified.*

A sketch of the future would be very incomplete without a word about the Sabbath-school. Here is the Church's hope for the years to come. Oh the young! the young! How they come ever eager, breathless, with bounding steps and high hopes, pressing onward and up through the years. Whose heart does not leap at thought of the throng which shall gather within the peaceful, blessed shelter of the Sabbath-school in the years to come? Our Sabbath-school to-day is the most vigorous and important department of the church. What it is now, it is but simple justice to say is largely owing to its faithful, efficient and aggressive superintendent, with his corps of able assistants. The man that holds the helm is the one who guides the good ship into peaceful waters and a

prosperous course, and St. Paul's Sabbath-school is unusually favored in the rich and ready administrative talent she enjoys. Under such wise and careful management, our course through the years can be but onward and upward. I feel every Sabbath-day that God's angels meet with us here and hallow the sacred hours. For the future we can but wish that the same capable, self-forgetful head, enriched with wide experience and mature wisdom, and crowned with the blessings and gratitude of old and young, may be spared yet many years to guide its progress higher and higher towards the ideal we have in mind. More than ever our Sabbath-school will become a mighty power, a spring of spiritual health, and its superintendent with his noble aids will lead the unsteady feet of youth into the path of life, and themselves be led by a divine hand to where the waters gently flow and the fields are ever green.

Such is a brief but very imperfect forecast of the years to come. Would God we could beyond peradventure make it true! Then may we well ask regarding our beloved Zion, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

This brings us to the most important question we can now ask:

III. *How these possibilities may become realities.*

This for us is the Sphinx's riddle. Dreams, idle dreams, may be all our plans and hopes and fond imaginings. How to transmute them into the solid gold of actuality is the great problem. But there is a precious key which solves it. There is one talismanic word which can suddenly arrest the swift shadows of our pious forecast and fix them into accomplished realities. That one word is Christ, to whom all glory be. This only name under Heaven removes our doubts, solves our riddles, smooths away difficulties, and fills us with a faith that hopes and dares all things. The name of Christ is the blazing torch with which we may light up all

the pathway before the church, and make out the course leading to the highest success and glory. This holy name makes plain to us how the possibilities we have sketched may become actual history.

First of all, Christ must be preached, loyally, fearlessly, and with love. This is the one theme which can set the soul on fire. I think we are learning to know Christ better. In the years to come the eyes of men will be directed even more constantly than now to the blazing center of spiritual light and warmth, Christ Jesus. Faith in him will produce for the individual and the church its natural fruit, for "all things are possible to him that believeth." There is a power in a preached Christ mysterious and divine. The church to come cannot fail of attaining greater glory if only she prove loyal to the one dear name, than which there is none other whereby we must be saved.

To attain full success Christ must be honored as well as preached. He cannot tolerate that any of the honor due Him should be transferred to ordinances or ceremonies, or even to the Church as a whole. He is jealous of His rights, and the assurance is "them that honor me I will honor." Let the name held in most esteem be this one name. Let the cross and its doctrine be held plainly forth so that all can see and hear. On the portals of the sanctuary, on the arches of nave and transept, on the pulpit, on the altar, on all the vessels of the house, let there appear the desire to honor Christ, whose glory fills earth and heaven. Then even as the apple of His eye a jealous God shall keep the church, and her name shall be inscribed on the palm of His hand. Before her he will set an open door, which no man can shut.

To make the years to come blessed and glorious, Christ must be lived. The difference between a living and a dying church is here. There is absolutely no limit to the possibilities before the church whose members all live Christ. Even as of old, the world goes after Him. Now as ever

there is a grace and sweetness in the Master's spirit, whose power sinners are prompt to confess and honor. More than stately edifice, or deep-toned organ, or solemn ritual, or the tongue of fire, Christ in His people will draw men, and draw them, not with passing interest, but with a love that shall never weaken. As the members of St. Paul's exhibit the Christly spirit will they fulfill every high hope and make reality what may seem but wild dreams.

Christ, too, must be carried to the lost. The church that is most successful in bringing "the Man of sorrows" into contact with the woe and despair of sin will be the church of the future. The people who, by no sacrifice of self-respect or dignity, carry Christ into the homes of the poor, the haunts of vice, and to the hopeless, homeless, heavenless multitudes, will secure the abiding presence of the Covenant God whose mercies fail not.

In this way the future I have sketched for this congregation may be more than realized. The years to come may witness a glory and success of which we do not now even dream. Before the pathway of this congregation there are no barring gates. The field is wide and white, the pathway is plain. Our success will be limited only by our loyalty to Jesus Christ.

"His story over earth shall yet be told,
A story for the universe to hear;
A wondrous story, which shall ne'er grow old,
But fresher yet shall grow, and yet more dear,
When my brief tale is told of sin, and want, and fear.

"His throne, before whose majesty so few
On earth now bow, shall be of thrones the throne,
Its splendor ever bright and ever new;
While on His head there rests the eternal crown,
When from each brow of earth the glittering gold has gone."

I make no mention of trials, temptations, or conflicts in the coming years. "If God be for us, who can be against us?" These are but the rough winds that make the church root deeper in Christ, or the wholesome pruning which causes her to bring forth fairer fruit.

Beyond the power of words to express is the privilege of living to-day. Upon us shines the brightest light of all the ages. Everywhere we behold the wonders of science, art, discovery and achievement. The years which measure this congregation's life have witnessed such amazing progress in every department of human activity that the mere suggestion of present facts fifty years ago would have seemed simple madness. What of the next half century? No man can even dream. How favored will be their lot who are permitted to see this century close, or gather as our children come to keep the feast, when the church's life shall reach a hundred years! Few here to-night will see that day. Of the male members who organized this congregation, not one is among us to participate in and heighten our present joy, and, save their leader, the venerable pastor, who, like a cedar of Lebanon on the mountains of Israel still green in old age, lingers to bless by his counsel and ornament by his quiet godly life, all are gone. Besides him, among the sisters, three only, now mothers in Israel still linger, a cherished and tender link between to-day and yesterday. Yet the fathers *are* here. They are here by their works "which do follow them," by the fruits of their labors which shall abide, represented by the descendants trained and raised up to take hold of the work where they laid it down. With what intense interest do they look now upon this scene from the courts on high! Could they return for a brief hour to occupy their accustomed places, or stand with us in this second temple of greater glory than the first, what rousing calls they would utter, how they would cry to us, "Oh be faithful; be up and doing; press on with greater zeal and diligence; never rest or tarry; whatsoever thy hand findeth to do, do it with thy might."

Forward, then, is the cry to-night. It comes from God, it is the single exhortation of faith and hope, the dead utter it through their works of love, and all the living take up and emphasize the call.

"Life is coming, Death is going,
Quickly past us time is flowing;
Day is dawning, Night is flying,
Soon shall end this grief and sighing!
Rest is nearing, Toil is ending,
Homeward now our path is bending;
Right is hasting, time is leaving,
Earth ere long shall cease its grieving.
Love is coming, Hate is going,
Seeds of unity are sowing,
Fear is passing, Hope is brightening;
Burdened brows and hearts are lightening;
Cells are bursting, Chains are breaking,
Weary spirits cease their waking.
Tears are drying, Songs are breaking,
Earth's glad echoes are awaking.
Graves are opening, Dead are meeting,
Heaven and earth each other greeting.
Hill and vale put on their gladness,
Not a trace remains of sadness.
"Amen, Amen!"

CHURCH DIRECTORY.

PASTOR.

REV. WM. S. FREAS,

105 S. Beaver St., York, Pa.

COUNCIL.

Elders.	*Deacons.*
FREDERICK A. BECK,	J. B. SPRENKLE,
J. P. B. OSWALD,	WM. SMALL,
DAVID EMMETT,	W. H. MILLER,
WM. FRŒLICH,	J. W. EYSTER,
JERE CARL,	G. WALTER SPAHR,
ARTHUR KING.	GEO. E. NEFF.

President.

FREDERICK A. BECK.

Treasurer.	*Secretary.*
DAVID EMMETT.	GEORGE E. NEFF, ESQ.

CHOIR.

MR. O. W. MILLER, Leader and Basso.

MRS. LAURA V. LEIDS, Soprano.	MISS ANNIE E. HOFFMAN, Alto.
MR. J. R. STRAWBRIDGE, Tenor.	MISS ANNA M. SMALL, Organist.

SEXTON.

SYLVESTER W. BAHN.

The Sabbath School.

The Sabbath School was organized in November, 1836, by the election of Daniel Kraber Superintendent, Charles A. Morris Assistant Superintendent, Mrs. C. A. Morris and Mrs. Luke Rouse Superintendents of the Infant School, and Rev. Solomon Oswald Secretary.

It is worthy of note that no changes have ever been made in these offices, except to fill vacancies occasioned by failing health or death. Mr. Daniel Kraber remained Superintendent up until the time of his death, January 18, 1882, covering a period of more than forty-five years. The Sabbath School has had but two Superintendents during the half century, the present efficient head being Assistant for eight years, becoming Superintendent in 1882. The efficiency of the school is largely due to the earnest and wise direction of this noble corps of officers. There are at present on our rolls the names of four hundred and fifty scholars and teachers.

PASTOR.

Rev. Wm. S. Freas.

SUPERINTENDENT.

Arthur King.

ASSISTANT SUPERINTENDENT.

J. P. B. Oswald.

LIBRARIAN.

L. T. Deininger.

ASSISTANT LIBRARIANS.

Wm. Small, Rex Stouch, Wm. Frœlich.

SECRETARY.

Dr. Chas. A. Eisenhart.

ASSISTANT SECRETARY.

W. S. Ziegler.

TREASURER.

J. B. Sprenkle.

MUSICAL DIRECTOR.

O. W. Miller.

INFANT DEPARTMENT.

Superintendents.

Miss Theodosia Weiser,
Miss Callie Fisher.

Librarians.

Major Emmett,
Arthur Neff.

NAMES OF TEACHERS.

Miss Fannie E. Beck,
Miss Mary E. Spahr,
Miss Minnie Owen,
Mrs. Jordan Immel,
Miss Bertha K. Spahr,
Mrs. W. Straber,
Mrs. L. L. Eberly,
Mrs. J. Bastress,
Miss Lydia G. Kraber,
Mrs. Arthur King,
Miss Ettie B. Weigle,
Miss Clara A. Pfahler,
W. R. Stouch,
Clarence E. Eisenhart,
L. L. Eberly,
J. W. Eyster,
Jere Carl,
A. King,
J. B. Oswald,
S. B. Gensler,
Miss Sarah A. Kraber,
Mrs. J. B. Oswald,
Mrs. M. H. Weiser,
Mrs. G. W. Spahr,
Miss Margie H. Oswald,
Miss Emma J. Devers,
Miss Ettie Eisenhart,
Mrs. H. C. Smyser,
Miss Lizzie Weigle,
Miss Jane Jordan,
Mrs. J. G. Eisenhart,
Miss Lottie R. Weigle,
Chas. H. Martin,
M. Engle,
R. H. Buttorf,
J. G. Eisenhart,
N. Weigle,
M. B. Spahr,
Wm. H. Miller,
Frederick A. Beck.

LETTER OF REV. GEO. D. GOTWALD.

SALINA, KANS., *May 31st*, 1886.

To the Members and Friends of ST. PAUL'S SABBATH SCHOOL, *York, Pa., assembled in Semi-Centennial Anniversary—Greeting and Congratulation:*

These words carry to you the message of two whose joy for many years it was to be amongst you, and whose only regret at this time is a necessary absence. Yet distance does not separate those who have so great a common interest; and from our western home we send the assurance that we are one with you in the spirit of the Jubilee now celebrating.

An occasion such as the present is one of two-fold pleasure. It is a time when we turn back the pages of the past in review of the record of God's grace and favor—and when we also hopefully and trustingly peer into the blank pages of the future and wonder what their record will be. It is the boundary line between two fields, in one of which fond memory lingers to enjoy the beauty of the brightest flowers—and the dark ones, too—while just across the line, hope and fancy sport together.

Let me, then, linger on this side of that line; for as I write, memory brings up much that might be dwelt upon. And although these words may seem to be too personal, there is this excuse, that all reminiscence is thus personal. It is in response to a request for "five minutes of reminiscences" that I write. Yet what are five minutes, to review the precious memory of a dozen years!!

It was more than twelve years ago that I entered for the first time the schoolroom, since then so familiar, when he who is now your much-loved Superintendent received me as a scholar. Whatever of the experience in that class has been forgotten, there is *one* thing I yet recall, and if it is not wrong to mar the joy of Jubilee by referring to departed loved ones, let me mention it. Younger than the other scholars of the class, and withal a stranger, I felt abashed and timid on entering, as was natural to feel; but it was only for a moment, for the earnest hand-shake, sincere and kind attention and unfeigned friendship from the very first, of one among them removed all fear and were the

beginning of that tie which, unbroken even by death, still binds us together. Who the other scholars in that class were, I cannot tell. They are forgotten; but Will Davis, never!! It was but one of the many kind and generous act she did which live and always will live after him in the memory of so many of us. In the roll of the noblest workers the school has ever had, forget not to inscribe his name, for the good he did.

The years that have passed since that long-ago time are fraught with pleasant recollections, all of which as they come up before me, make the school more dear to me than ever. It is the place where my father labored so many years; and at whose church altar I, with my four brothers, knelt in confirmation.

It is the place where pious and earnest teachers taught me; and under whose influence, and the means of heavenly grace, whatever Christian character is mine was moulded.

It is the place where—to me the most sacred service of my life—I was ordained and set apart to the work which now engages me; and it is the place which gave to me a faithful, Christian wife, to help me in that work!

Although I cannot send to you the sounds of Jubilee which I would fain utter for these blessings wrought through you, I can and do look up to God in thankfulness and praise for St. Paul's Sabbath School's Semi-Century of usefulness and progress. Let me unite with the many others in earnest wishes for your perennial increase in the same prosperity as has characterized the past. With a future measured not by years, but by good deeds done, you will have a constant, never-ending Jubilee, amidst the benedictions of those you bless.

With a generous and hearty greeting on this golden anniversary, and renewed congratulations, I am truly and thankfully yours,

GEO. D. GOTWALD.

The Woman's Home and Foreign Missionary Society.

This Society was organized April 26th, 1880, by Mrs. J. H. W. Stuckenberg, now of Berlin, Germany, but then President of the General Synod Society. Its first officers were: President, Mrs. C. S. Weiser; Vice President, Mrs. J. George Eisenhart; Recording Secretary, Miss Mary J. Test; Corresponding Secretary, Miss Theodosia Weiser; Treasurer, Mrs. Dr. Wm. Smith. The ladies engaged in this work are most zealous and enterprising, and as the result of their industry and liberality over $1568.00 have been raised for the various objects which have secured their interest. In the summer of 1885 they became the hostesses of the General Society, and in company with their Lutheran sisters of York, entertained guests from all parts of the United States. The present members number about one hundred and thirty, and the officers are: President, Mrs. Jacob Bastress; 1st Vice President, Mrs. J. George Eisenhart; 2d Vice President, Miss Ettie Eisenhart; Recording Secretary, Miss Lydia G. Kraber; Corresponding Secretary, Miss Lottie R. Weigle; Treasurer, Mrs. Wm. Smith.

The ladies meet the last Monday evening of each month and pass the time in devotion, listening to the readers appointed or the essays prepared, hearing reports from the great field, or discussing ways and means of most successfully prosecuting their work. Each member pays twenty-five cents upon joining the Society, and from five cents upwards every month thereafter, according to individual willingness and ability.

The success of the Society in our congregation is largely due to the intelligent enterprise, unflagging interest and faithful work of its first President, Mrs. Chas. S. Weiser.

The Dorcas Society.

This Society was organized by Mr. Charles A. Morris and Mrs. Charles S. Weiser, Nov. 4, 1872, during the ministry of Rev. Wm. M. Baum. Mrs. Baum was chosen President, but Mrs. Weiser served as President, Secretary, and Treasurer for quite a number of years, being compelled to resign on account of ill health. Mrs. Solomon Oswald was also a very active member until her death. The present officers are: President, Mrs. William Smith; Vice President, Mrs. C. J. Deininger; Treasurer, Miss Jane Jordan; Corresponding Secretary, Miss Ettie Weigle.

The Society was organized not only to help poor missionaries of the West and the poor people of our own congregation, but also to create a feeling of more sociability among our own members. The money required to furnish muslin, cloth, etc., for garments, was contributed by each member giving a certain sum at the first meeting; then a collection was taken at each meeting, every member giving her mite. We were sometimes compelled to ask for a collection from the church, which generally amounted to from $30.00 to $40.00; and with what we realized from our collections would be enough to accomplish the work of the season. After the needs of the missionaries recommended to us were supplied, the poor people of the church were looked after, their wants supplied, clothing furnished them, or material for it provided.

The amount of money raised averages $125.00 per year. Meetings are held every Tuesday afternoon during the winter, beginning on the first Tuesday in November. The meetings are opened by the President reading a Scripture lesson, then one or two hymns are sung, after which the work of the evening is undertaken. The members of this Society have always found that these meetings were blessed and profitable.

The Mission Band of "Earnest Workers."

This Band was organized January 4, 1884, by Mrs. L. A. Gotwald and Mrs. Chas. S. Weiser.

Its object, as stated in Article II. of the Constitution, is "to learn about Missions, and to pray, give, and work for them." The Band was organized with ten members. The present number of members is thirty-three.

The officers are as follows:

President—Belle King.

Vice-President—Anna Oswald.

Recording Secretary—Maude Eberly.

Corresponding Secretary—Saidie Boose.

Treasurer—Jennie Owen.

The whole amount of money raised since our organization is $206.46. This has been appropriated to various causes—the principal ones being the support of Mrs. Lucy, the Zenana interpreter, in India; Home Missions in general, and the support of an evangelical minister in India, to which the Band is at present contributing.

The meetings are held on alternate Saturday afternoons, at 2 o'clock. On one afternoon of meeting, the time is devoted to sewing. On the alternate one, the time is devoted to the study of Missions.

The Band is now under the direction of Miss Callie Fisher and Mrs. Arthur King, and is in a prosperous condition. Much good has been done by this Mission Band, the greater part of the good done being to the members themselves.

Conclusion.

If we were writing congregational history in full, this book would be but the first volume of a series. Since we are not, we are compelled to omit many things worthy of a place here. A brief summary or estimate of what has been attempted and achieved, of what we were and have now become, will therefore conclude this brief exhibit. The wisest of men long ago asserted, "Better is the end of a thing than the beginning thereof." Though, like all rules, this also admits of qualification and exception, yet its general truth is illustrated in a variety of ways. The end of a worthy undertaking, even though it fail, may be better than its beginning, for what men call failure God often regards as the highest success. The end of a good book is in many ways better than its beginning. The same is certainly true of an upright life. And especially are these words of Solomon applicable to the close of a half century of Christian work and congregational life. No one who candidly considers these fifty years now completed can fail to be impressed with the

truth that their end for St. Paul's congregation is much better in present strength, efficiency, and worth, than their beginning. We entered the fifty years with less than a hundred members; now we number not far from five hundred. Then the youthful congregation was without an abiding place or church home; now we have as commodious and imposing a church property as any congregation need desire. Then we were held in small esteem and the enemy mocked; now we are respected by all, and exert an honorable influence among the brethren. The first year of congregational history our benevolence is scarce worthy of mention, not more than ten dollars in all; the fiftieth year's liberality sums up to the imposing amount of over three thousand dollars.

But who can estimate fully all the work done and the results attained during this half century of work for Christ—the prayers offered, the tears shed, the self-denials, the praises, the zeal, the love, the conflicts, the victories of Christ's people. Some things we are able to count. In the half century gone there were twenty-five hundred holy Sabbath days, nearly seven years of Sabbaths. At least eight thousand sermons and addresses were delivered by

the pastors, and each one of these has its own history. The people have gathered for public worship, praise and prayer, more than ten thousand times. Thousands of immortal souls have heard the preaching of the Word of God; and, during the fifty years, the walls of the Lord's house have hardly ever ceased to echo the voice of the church's unending song. But the best results of Christian work elude our power to enumerate or describe. Upon how many has come down with power the breath of the Spirit of the Living God? How many good resolves have been made under the stimulus of the Word? How numberless are the good deeds done by God's people whose origin is found in the sanctuary? How often the souls of the people, thrilled by the power of the truth, have stretched their wings to soar aloft for communion with Heaven. God alone knows all these things, and in His books their record is kept.

But now we must turn from the past. As pleasant as are its memories, they will abide but memories—itself is forever gone. We leave it like one who finishes an absorbing book, closing it with a sigh, and laying it away with regret. Our one concern ought to be to prove worthy of

the period closed and to build more nobly on it. Yet the future to which we look so confidently is both shadowy and unreal; and it is wise to heed the solemn caution, "Boast not thyself of to-morrow." Our great work must be to wrest from coming days, for the church of our love, a grander and fuller success, and measure nearer up to the high ideal. To reach this goal each member of St. Paul's must do *his very best.* Nothing less will suffice. The present after all is of the highest value. It is the heir of the past and creator of the future. It neither mocks, nor dreams, nor cheats, nor misleads. It is always frank and honest, and just what it seems. Happy are those who fall in love with its homely face and in it do their best.

"Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act,—act in the living Present!
Heart within, and God o'erhead."

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Memorial of the 50th year